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THE PRESENT STATE
OF
CHRISTENDOM

REV. AUGUSTUS CLISSOLD, M.A.



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THE PRESENT STATE

OF

CHRISTENDOM

IN ITS RELATION

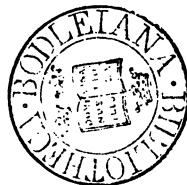
TO THE

SECOND COMING OF THE LORD.

"CUSTOS, QUID DE NOCTE?"—*Esaias xx. 1r.*

BY THE

REV. AUGUSTUS CLISSOLD, M.A.



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P R E F A C E.

IN order to trace faithfully the relation of the present state of Christendom to the *Second Coming of the Lord*, it is necessary to form just ideas both of the Catholic Church as it now is, and of the nature of the *Second Coming*. With regard to the Church, we have exemplified its state from out of its modern literature, which is distinguished by this peculiarity, that there is a general admission that some great crisis in Christendom has now arrived, and that it may have a near relation of some kind or other to the Second Advent; though what that relation is, it is left to time only to disclose. The reason is, that the true nature of the Second Advent is, in itself, regarded as an obscure subject.

“St. Paul has foretold that in the last days shall come perilous times—that in the last times some shall depart from the faith. Those days seem now to be upon us; and individuals perhaps may fall.”

Although this is not an unfrequent observation; yet, as the *Last Days* are those which immediately precede the Coming of the Son of Man, our object has been to shew that they involve the destinies not of individuals only, but of the whole Church and Dispensation. The principles at stake in the present day affect not only the welfare of particular parties in the Church, such as liberal Catholics on one side and Ultramontanes on the other; they involve the whole question of Catholic Unity, and even the very exist-

ence of the present Catholic Church—as indeed is openly acknowledged on all sides.

Our aim, however, has been not only to derive from the literature of the day some account of the present crisis in Christendom ; but also to throw some light upon the subject by an explanation of the real nature of the *Second Coming*—an explanation, however, which is not new ; since it has long been anticipated in Patristic writings from the earliest ages of the Church ; although to the general reader it may appear to be new, from the circumstance of its having for generations fallen into oblivion. That, in the end, it is that explanation which in all reflecting minds will gain the ascendancy, I cannot doubt.

As to the literature referred to in the ensuing remarks, although it will probably form only a small portion of what will ultimately be published upon the subject, yet it contains all the great questions which are now at issue, and which bear upon the subject of the Last Days ; so that any future publications will be only fuller developments of the same general argument.

Surely it may be well to sing not only with the spirit, but with the understanding also, the solemn and startling words of the hymn introduced so generally in modern times into Cathedrals and other places of worship, on Advent Sundays :

“ Sleepers awake : a Voice is calling :
It is the Watchman on the walls,
Oh ! city of Jerusalem !
Arise, and take your lamps ;
For Lo ! the Bridegroom comes !
Hallelujah ! Awake ! His kingdom is at hand :
Go forth to meet your Lord.”



THE PRESENT STATE OF CHRISTENDOM,

ETC., ETC.

HE duty of the spiritual watchman is to observe the states of the Church and its changes, and to sound a note of warning in the case of coming perils. Either it is his duty to do so now, or else there is no watchman, or else the office of watchman is abolished. Events, we are told, are the interpreters of Prophecy; but events were no such interpreters to the Jews. Is, then, Prophecy rather the interpreter of events? How can it be, when we do not understand the Prophecy? And if we do not understand the Prophecy, how shall we understand the events? There is, in this case, only one way in which we can view them, namely, in their external relation. But the spiritual states of the Church have their primary relation not to earth, but to heaven; to the Divine Government of the world, not merely to the Human Government of nations: they have their place in the history of the Divine Dispensations, as certainly as political events have their place in the political history of nations.

God has given us, in His written Word, a history of

these Dispensations. All events that are to take place in the Church are there foreshadowed by our Lord Himself; but He especially says, "Whoso readeth, let him understand." He must understand the prophecy he reads in order to understand the events he sees; and if he cannot understand the prophecy without being spiritually enlightened, so neither without spiritual illumination will he understand the events which are its fulfilment; and, as far as he is concerned, the events will have only an external significance, and the prophecy no significance whatever.

Now, it is only to events in the spiritual order of things, that is, to states of the affections and thoughts, that we here propose to call attention. For, as in the moral history of a man's mind, his moral states are the events which constitute his history, so the spiritual states of a Church are the events which are proper to the spiritual history of the Church. This we see in the case of the Seven Churches of Asia: but events of this character are the subjects of spiritual discernment only; and on whose spiritual discernment are we to rely? The Seven Churches of Asia had each its own spiritual discernment. Judging of herself by herself, that is, by her own spiritual discernment only, the Church of Laodicea said of herself, "I am rich, and in need of nothing." But is a Church to be the sole or supreme arbiter of her own states, or of those of other Churches? Ephesus was not asked what she thought of herself, or of Smyrna; nor was Pergamos asked what she thought of herself, or of Thyatira. The true character of all Churches is revealed only in their relation to the Coming of the Son of Man; and it is only in relation to this Coming, and by a right understanding of its nature, that the character which any Church gives of herself is to be judged.

This principle it is the more important to remember,

because we read, in the present day, that—"A popular* Catholicism and fabulous representation of the Church has been gradually built up, which surrounds her past history with an idea halo, and conceals by sophistries and virtual lies whatever is difficult, or inconvenient, or evil; whatever, in short, is offensive to pious ears."

The fabulous representation here alluded to, is the one arising out of such theories as the following:—"The Church in the beginning knew the whole revelation of God, and knows it in every age, with a perception that is never obscured, and a consciousness which is never suspended."

Now, it is at the Second Coming of the Lord that theories of this kind are put to the test; and nothing but this Second Coming can effectually do so, unless we have ears to hear only the testimony which the Church bears concerning herself. What this testimony is we propose to consider more at large, in order that we may afterwards compare it with the state of the Church at the Coming of the Son of Man.

In pursuing† this course, then, we may first observe, that, in his *Theological Prelections*, Perrone says, that the Church is endowed with two principal prerogatives, namely, with *Infallibility* in teaching, and with public *Authority* and *Jurisdiction*; in virtue of which she is invested with "a coercive power which shall compel all firmly to believe and make profession of her doctrines."

Archbishop Manning says:—"It‡ is of faith that the Church alone can declare the contents and the limits of Revelation, and can alone determine the extent of its own Infallibility."

* *Letters of Quirinus*, p. 442.

† Tom. ii., *De Sac. Script. Int.*, pars. ii., cap. iii., et seq., p. 1109.

‡ *Privilegium Petri*, Essay iii., p. 129. Also p. 123.

“The Church itself is the Divine witness, teacher, and judge of the revelation entrusted to it. There exists no other. There is no tribunal to which appeal from the Church can lie. There is no co-ordinate witness, teacher, or judge, who can revise, or criticise, or test, the teaching of the Church. It is sole and alone in the world.”

“The* theory that the Church can err, could only arise in minds which have lost the faith of what the Church is. Can it be believed that the mystical body of Christ, which is indissolubly united to its Divine Head in heaven, should go about on earth teaching falsehoods in His name? Is it credible that the Church, which is the dwelling place of the Spirit of Truth, should wander from the revelation which radiates from His presence as light from the sun? The Church in the beginning knew the whole revelation of God, and knows it in every age with a perception that is never obscured, and a consciousness which is never suspended. The illumination which pervades its intelligence, unites with the inspiration of the New Testament as two lights pass into one.”

“It† seems hardly necessary to say that *Christianity was not derived from Scripture, nor depends upon it*; that the master error of the Reformation was the fallacy, contrary both to fact and to faith, that Christianity was to be derived from the Bible, and that the dogma of faith is to be limited to the written records of Christianity; or, in other words, that the Spirit is bound by the letter; and that, in the place of a living and Divine Teacher, the Church has for its guide a written Book.”

... “All‡ the doctrines of the Church to this day are incorrupt. I mean that they are as pure to-day as on the day

* *Temporal Mission of the Holy Ghost*, p. 190.

† *Ibid.*, p. 177. ‡ *Ibid.*, p. 218.

of Pentecost ; and that, because they are the perpetual utterances of the Spirit of Truth, by whom the Church, both in teaching and believing, is preserved from error. Individuals may err, but the Church is not an individual. It is the body of a Divine head united indissolubly to Him.”

“The* doctrines of the Church are not only incorrupt, but incorruptible. To be incorruptible is not only a fact but a law of their nature. For this cause *we deny the possibility of a reformation of the Church as a witness or teacher of faith and morals.* The need of such a *Reformation* can never exist. It is the permanent and incorruptible doctrine of the Church which is the instrument of all *reformation*. If it be corrupted, how shall it *reform* or restore others from corruption ? If the salt have lost its savour, wherewith shall it be salted ?”

“It† was the charge of the Reformers that the Catholic doctrines were not primitive, and their pretension was to revert to antiquity. But the appeal to antiquity is both a *treason* and a *heresy*. It is a *treason*, because it rejects the Divine voice of the Church at this hour ; and a *heresy*, because it denies that voice to be Divine. How can we know what antiquity was except through the Church ?”

Change‡ arises from growth, and also from decay : “In this latter sense change is impossible in the doctrines of the Church ; for God is not the God of the dead, but of the living. His Church is the body of His Son, and *has life in itself*; and all its doctrines and sacraments are the expressions of the character of His life which quickens it.”

It is in harmony with these principles that Moehler maintains, that the visible Church, as the body of Christ,§ “is the

* *Temporal Mission of the Holy Ghost*, p. 219.

† *Ibid.*, p. 226.

‡ *Ibid.*, p. 223.

§ *Symbolism*, book i., part i., p. 253.

Son of God Himself, everlastingly manifesting Himself among men in a human form, perpetually renovated and eternally young—the permanent incarnation of the same, as, in Holy Writ, even the faithful are called the body of Christ.”

The Church is said to be the Christian* religion itself in its objective form—the visible form of the Lord Himself. . . . “All the developments of its dogmas and morality which can be considered as resulting from formal acts of the whole body, are to be revered as *the sentences of Christ Himself*; and in these His Spirit ever recurs.”

“Hence,† the earliest *Œcumical Councils* did not even adduce any particular Scriptural texts, in support of their dogmatic decrees; and Catholic theologians teach, with general concurrence, and quite in the spirit of the Church, that even a Scriptural proof in favor of a decree held to be infallible, is not itself infallible, but only the dogma as defined. The deepest reason for this conduct of the Church lies in the indisputable truth, that she was not founded by Holy Writ, but already existed before its several parts appeared.”

Not only are the Scriptures said to be an authority only in so far as the Church is an authority; but‡ “even Christ Himself” is said to be “an authority only in so far as the Church is an authority;” and if the Church be not this authority, then “all again relapses into darkness, uncertainty, doubt, distraction, unbelief, and superstition; revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question and finally denied.”

Hence it is, we are told, that the Scriptures separated from the Church, themselves also perish.

Granting, then, to the Catholic Church all the super-

* *Symbolism*, pp. 273, 275.

† *Ibid.*, p. 290.

‡ *Ibid.*, p. 261.

eminent and supernatural prerogatives which have thus been claimed, let me now, as a Catholic, contemplate their relation to the *Second Coming of the Lord*; and inasmuch as, notwithstanding the Church professes to be the Body of Christ, and to have life in herself, and to be the organ of the Holy Spirit, she nevertheless does not profess to have any authentic knowledge concerning the *Second Coming of the Lord*, but what she derives from Holy Scripture; let us next refer to her own interpretations of Holy Scripture upon this subject.

As a member of the Catholic Church I take up the Bible, and read as follows in the first chapter of the *Apocalypse*:— “Behold, He cometh with *clouds*; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth shall wail because of Him.”

I naturally ask, Who is this *Son of Man*, and what are the *clouds* in which He comes? I find that, in the Gospel of St. John, He calls Himself the “Light of the world;” and therefore, in answer to this question, who is this *Son of Man*, our Lord replies, “Yet a little while is the light with you: walk as children of light.” It is as the *Light* of the Church, therefore, that He is represented as walking amidst the Seven Candlesticks appointed to receive the Light. It is also in this character that our Lord reveals Himself from out of the *clouds*; and consequently it was the glory of the Lord, or our Lord as the *Light* of the world, which had hitherto been hidden from the Churches and veiled in the *clouds* of heaven, that was now revealed. From this we may learn what is meant by the *sign* of the *Son of Man* in heaven. It is that *light* which is the sign of His presence. “Master, we would seek a sign of Thee from heaven.” The Pharisees meant a sign in the visible clouds of heaven: not so the Christian; for to him the clouds are the same with those from out of which the Light is revealed to the Seven Churches. What, then, is the meaning of these

Second Coming.

clouds? Are they merely *material clouds*, or are they *spiritual?* This question I ask the more particularly, because, in pointing out the relation between the present state of Christendom and the Second Coming of the Lord, it is of essential importance that we have true and definite ideas concerning the real nature of this Second Coming; since it is impossible to point out any true and definite relation between two things, one of which is indefinite, erroneous, or altogether unknown.

What, then, I repeat, is the meaning of these *clouds*?

According* to Gregory the Great, Jerome, Bede, and others, the *cloud* in which God abode upon Mount Sinai designates the obscurity of the Law and of the allegorical teaching of Scripture. Augustine says:—"He maketh souls to revive by means of His Word; He waters them from the *clouds*, that is to say, from the *Scriptures* of the Prophets and Apostles."

Origen† says:—"He comes every day with great power to the mind of the believer in the *clouds of prophecy*, that is, in the *Scriptures* of the Apostles and Prophets, who utter the Word of God with a meaning above the nature of man. Also, we say, that to those who understand, He comes with great glory; and that this is the more seen in the *Second Coming of the Word*, which is to the perfect."

Here is a distinct statement that there is a Second Coming of the Lord as The Word; that this Second Coming is in the *clouds of Scripture*; and that there is to be in the spiritual sense of Scripture, a revelation of the Son of Man in power and great glory.

The Annotations of Alcasar, a learned Spanish theologian, are to the same effect.‡

* *Sylva Sylvarum* of Lauretus, art., *Nubes*.

† *Catena Aurea* of St. Thomas Aquinas, *Matthew xxiv*.

‡ *NOTE 7, chap. i., ver. 7.*

The *clouds*, he says, are designed to reveal or obscure the Divinity of Him who is Lord of the *clouds*, according as it may most conduce to His glory. Therefore it is that Scripture makes such frequent mention of *clouds* at the Last Judgment; for then the Son of Man comes in these *clouds*, in which He is then revealed in power and great glory.

"This signification of *clouds* has in it such force, that even if Christ should not come to Judgment in a *material cloud*, it might nevertheless be truly and beautifully said that He would come in *clouds*, according to the language of Sacred Scripture. Not that I would deny that there would be true *material clouds* at the Day of Judgment; for I have no mind to innovation in what pertains to teaching: I only mean to assert, that so beautiful and apt is the symbolical signification of *clouds*, that although there should be *no clouds* properly so called (viz., no material clouds), Christ might nevertheless most truly and significantly be then said to come in *the clouds of heaven*. And this I wish to say rather, in order that it may be noted, that in the symbol of the *clouds* there is latent a much greater and more excellent mystery than any one might think, who considered only the grammatical sense of the Word—a sense to which I see that some persons are too much addicted."

Alcasar therefore thus paraphrases the passage:—"Behold, He cometh in *clouds*, and every eye shall see Him, and they also which pierced Him."

"Behold, the Apocalypse sets before us the Advent of Christ in the *clouds of the preaching of the Gospel*, by means of which God pours down His heavenly shower, that is, the spirit of peace and of prayer. And thus will it come to pass that the eyes of the blind will be opened, and they shall look upon Jesus, the Author and Finisher of their faith."*

* This signification of *clouds* is recognized by Dr. Manning in

From these interpretations it is clear, that the *clouds* mentioned in the twenty-fourth chapter of *Matthew* and the first chapter of the *Apocalypse*, are the *clouds of Scripture*, and that it is to these that we are to look for the Second Coming of our Lord to Judgment. Now, it is expressly in relation to the *Second Coming* as thus interpreted, that I propose to call attention to the present state of Christendom.

With respect to the Protestant Church, the spiritual interpretation of Scripture has been so generally abandoned since the time of the Reformation, that almost nothing is known of it. If, therefore, in the sense we have explained, there should be a Coming of the Son of Man in the *clouds of Scripture*, it would necessarily be unperceived: as such, He would come upon the Church unawares; and it would be impossible to conceive a more apt fulfilment of the prophecy—"At such an hour as ye think not the Son of Man cometh"—"As a snare shall that day come upon all them that dwell upon the face of the earth." Leaving, then, mere literalists to their spiritual slumbers, let us turn to the Roman Catholic Church.

We have seen how in this Church it has been affirmed, that the *clouds* in which the Son of Man cometh, are the *clouds of Scripture*. Now, in this case, what is the consequence?

If these *clouds* are the *clouds of Scripture*, and if the Scripture be under the authority and jurisdiction of the Church, these *clouds* are under the authority and jurisdiction of the Church; and if the interpretation of Scripture be under the same authority and jurisdiction, so also is the Second Coming of the Lord as consisting in the revelation of the

his *Temporal Mission of the Holy Ghost*, p. 277, in a passage from St. Augustine on *Psalm x.*—"Et hic igitur eadem *Scripturarum nube*, pro suo cujusque merito, et peccatori pluvia laqueorum, et *justo pluvia ubertatis, infusa est.*"

spiritual sense ; so that our Lord is allowed to come, or not to come, only according to the voice of the Church, or as the Church herself pronounces. The Day of Judgment thus rests entirely upon the arbitration of the Church.

If, according to the popular notion, these *clouds* were only visible material clouds ; if the *sun* that is darkened, the *moon* that does not give her light, the *stars* that fall from heaven, were only the sun, moon, and stars of our visible material universe, the case would be different ; for the Church professes to have no control over the elements of Nature, or the heavenly bodies ; but she does profess to have absolute control over Scripture and the sense of Scripture.

Now, it is of importance to ask, Whether this authority of the Church rests upon her spiritual discernment, or her spiritual discernment upon her authority ?

Let us here take the case in which her authority is said to rest upon her spiritual discernment. What is the state of her spiritual discernment at the period of the Second Advent ?

Certainly not a few eminent members of the Church have had spiritual discernment enough to perceive, that, at the Second Advent in the *clouds of Scripture*, the *Sun* which is *darkened* is the Church herself as to love and charity from the Lord ; the *Moon that shall not give her light*, the Church as to truth of doctrine ; the *Stars that fall from heaven*, the Church as to her knowledge of the truths of Revelation.

But here comes the question, Does this prophecy relate to the Church as a body, or only to individual members in the Church ? It is admitted, that, when in Scripture, the symbols of the *sun* and *moon* are employed by Scripture in a good sense, they do actually designate the Church, and not merely individuals in the Church.—“Who* is she that looketh forth

* *Canticles vi. 10.*

as the morning, fair as the *moon*, clear as the *sun*, and terrible as an army of banners?" The Church herself, it is said, and not merely individuals in the Church. But when it is said, "The *sun* shall be darkened, and the *moon* shall not give her light," then the *sun* and *moon*, it is said, do not mean the Church, but individuals in the Church! Why so? because otherwise this would imply decay and corruption of the Church, the need therefore of a Reformation; and this would be *treason and heresy*.

Why would it be treason and heresy?

Because the Church is infallible; and if she should lose her infallibility, she would cease to be the standard of truth, and as such cease to be a Church.

Accordingly, when the Jansenists maintained that there had already prevailed in the Church for centuries, an *obscurat^{ion}* of the Church with regard to certain doctrines, Pope Pius VI., in 1794, issued his famous Bull *Auctorem Fidei*,* in which the proposition—that, in the latter times, a certain obscuration of important truths had prevailed in the Church—is condemned as heretical. Hence, we are told, all theologians have rejected this opinion of the Jansenists and their disciples, as incompatible with Catholic principle; for, if we could suppose such an obscuration of the Church as that any false doctrine should obtain for centuries the ascendancy, the Church would cease to be infallible, and the very ground and pillar of the Truth be taken away.

The argument does not apply to the Jansenists only; it applies to all persons in all ages, who, on whatever account, lay to the charge of the Church any, the slightest, obscuration or corruption of the truth.

* *Anti-Janus.* By Dr. Hergenröther. Introduction. Eng. Trans. p. 26.

“ I* am not denying the existence of error and corruption in Christendom,” says Dr. Manning; “ but they have been the errors and corruptions of *individuals*, not of the *Church*.” “ Never† can it be said,” observes a German Catholic Professor, “ that she experienced a falsification of true doctrine till this or that Reformer came to her aid. She is inundated with the light of the Lord, and she pours forth her rays over the whole surface of the earth. It were easier for the *Sun* to be extinct, than for her to be annihilated.”

But, alas! the Sun does become extinct! for its light and heat are extinguished. Thus we read in the *Apocalypse*, and again in *Matthew*—“ The Sun shall be darkened”—because Christ is the Sun of righteousness, and from Him the Church derives all the calorific beams of love and charity. “ The Sun, moreover, became black as sackcloth of hair.”

But if the Sun be darkened, what becomes of the *Moon*? The *Moon* shines by a light reflected from the Sun; but when the Sun is darkened, what light has the Moon to reflect? In this case, the darkness of the Moon does not arise from the circumstance that she is still shining, and that her rays towards us are intercepted by clouds—as, for instance, the clouds of heresy. On the contrary, the cause of the Church upon earth then giving no light is, that, borrowing no light from the Lord, she has no light to give.

Let us bear in mind some of the interpretations upon this subject:—

Augustine,‡ in an epistle to Hesychius, observes:—“ Then shall the *sun* be darkened, and the *moon* shall not give her light; because the *Church* will not then appear; wicked persecutors raging against her beyond all bounds.”

* *Temporal Mission of the Holy Ghost*, p. 219.

† *Anti-Janus*, p. 241.

‡ Aquinas, *Catena Aurea*.

Here nothing is said about *individuals* in the Church : it is the Church herself." Again :—

According to Richard of St. Victor,* the Sun was darkened and became black as sackcloth of hair—" Because Christ, the true Sun of righteousness, shall be darkened, inasmuch as He will not shine either by reason of miracles or preaching. And the whole Moon became *blood*; because everywhere the Church will suffer the cruelty of persecution by the effusion of *blood*. And the stars fell to the earth ; because many who, by reason of the brightness of their faith and their heavenly course of life, appeared as stars, shall fall by their infidelity and the wickedness of their doings."

Now, it is generally agreed that the whole passage has reference to a corruption of Divine Truth. The African Bishops, in 646, addressed a Synodical Letter to Pope Theodore, in which they say that "No one can doubt that there is in the Apostolic See, for all Christians, a *fountain* great and unfailing, abundant in its waters, from which the *streams* go forth copiously to irrigate the whole Christian world." Accordingly, when it is said that the Third Angel poured out his vial upon the *rivers* and *fountains* of waters, and they became *blood*, the same meaning is given by interpreters to the expression *rivers* and *fountains*, as in the Synodical Letter of the African Bishops : but, says Haymo, their being turned into *blood* signifies depravation by error ; Primasius, depravation by carnal wisdom ; Ambrose Ansbert, depravation by corrupt dogma ; Cardinal Hugo, depravation of the Scriptures by corrupt doctrine. Hence in like manner we say, that the *Moon* being turned into *blood* signifies depravation of the Church as a body, and not merely of individuals of the Church, by *corrupt doctrine*.

* *Apocalypse*, p. 236.

Archbishop Manning has rightly observed,* that this is not a “question of detail, but of the very existence of the whole Christian dispensation.” If the *Moon* signifies the Church, it is no matter whether we regard it as the Catholic, or the Protestant, or the Greek Church; in neither case does the *Moon* give her light.

At all events, it is most disastrous that the Church should be in darkness at the very time when light is most wanted; and when, in consequence of this absence of light, our Lord comes to reveal His glory in the clouds of Scripture. How is this? On the one hand, the Church tells us that her light—*i. e.*, her Christianity—was not derived from the clouds of Scripture, nor depends upon it. On the other hand, the Church herself admits that, at the Second Coming of the Word, the light of the Divine glory is derived from the clouds of Scripture, and from these alone. Thus we have at the Second Coming of the Word two sources of light—the one from the clouds of Scripture, the other from the Church; but the difference is, that while the Scripture is all light, the light of the Church is gone out! How is it that the light of the Church has gone out, and yet that there is no obscuration of the Church? or, if there be obscuration, how is it that the Pentecostal light which had illumined the Church down to the Second Coming, suddenly fails altogether at that period, or is seen to be light no longer? For, down to the period of the Second Coming of the Word, the Pentecostal light of the Church was far superior to that of the Scriptures! It was a revelation of the Divine truth and will, which, we are told, was anterior to all Scriptures, and independent of them: it was full, complete, and harmonious in itself, perfect in its unity, order, and relation of truth with truth; while the light given by Scripture was

* *Temporal Mission of the Holy Ghost*, p. 247.

rendered visible only by the light of the Church, and was seen to be comparatively very imperfect, scattered, local, fragmentary, transitory !

Thus, at the very time that, at the Second Coming, the Scriptures are revealing the glory of the Divine Humanity of the Lord, and the light of the Moon is gone out, the Church is maintaining that the Church was the Church before the Scriptures were the Scriptures ; that the Scriptures are the Word of God in virtue of the authority of the Church ; that she herself being the light, there is no need of any other ; that it is only in her own light that any other light can be seen ; consequently that there is no higher light to test the quality of her own light.

Certainly, if the Scripture be the lesser light of the two, it would be absurd to judge of the greater light by the lesser. In this case, however, we ought rather to have expected that, at the Second Coming of the Lord, it would have been the light of the Scriptures that had gone out, and not the light of the Church ; that, as such, the Sun was still shining and the Moon still giving her light, while the *clouds of Scripture* were becoming more and more obscure, and indicating to the intellectual sight no sign of the Son of Man. This, indeed, is an argument which has been actually used by some, in order to show the necessity of an infallible Church.

How is it, then, that the case is the very reverse ? that it is the so-called greater light that is gone out, and the lesser light that increases in brightness ? Is it that the two lights are of such different natures that the one light puts out the other ? that, as in the light of the Church, the light of the Scriptures is seen to be comparatively obscure, so at the Second Coming the light of the Church, when seen in the light of Scripture, is obscurity itself ? for, at that time, we are told, the Moon does not give any light. Surely, so far from

the Scriptures perishing when the light of the Church is gone out, there arises rather a new effulgence of light from the Revelation of the Son of Man ; and, as such, quite independent of the authority and jurisdiction of any Church whatever.

The master error of the Reformation was, we are told, that of judging of the Church by Scripture. This, it is said, was inverting the true order ; for we know nothing of Scripture but from the Church, and without the Church the Scriptures perish.* “The appeal from the living voice of the Church to the letter of Scripture, destroyed the Divine custody of the letter and of the sense of the Sacred Books.”—Nay, but at the Second Advent, the Divine custody of the letter and the interpretation do not depend upon the infallible authority of the Church, but upon the Coming of the Son of Man ; otherwise it would be by the light of the Moon that we then discovered the presence of the Son of Man in the *clouds of Scripture*. Whereas, the case is just the reverse ; for it is in the light of Scripture that the Moon is perceived to be without light ; and if, under these circumstances, she still claims to be the Supreme Judge of her own states, it is only obscuration judging of obscuration, in which case no obscuration is seen ; and not only so, but the sign of the Son of Man in the clouds of Scripture is equally invisible. It is Scripture that says, “The Moon shall not give her light ;” but, at that very time, the Moon claims to be the only light of Scripture, and to be the one supreme and solitary Judge of her own states. She will see light only in her own light, and will say then what she says now—“The tradition† of the Church is not human only, but also Divine. It has an element above nature,—the presence of a Divine illumination ; so that not

* *Temporal Mission of the Holy Ghost*, p. 194.

† *Ibid.* p. 189.

only the testimony but the discernment of the Church is supernatural. It delivers to us both the original revelation and the Scripture with an infallible certainty, and we receive both *from the Church* by an act of Divine faith."

But how comes it that the obscuration of the Church has been mistaken for Divine illumination? Let us enquire.

In the foregoing remark concerning the Tradition of the Church, it is evident that the Divine assistance given to the Church is said to be that of Divine illumination; from this Divine illumination proceeds spiritual discernment; from this spiritual discernment the consciousness of the certainty of faith; and on the certainty of the faith* is founded the infallibility of the authority. This is the true order, in which all rests upon the original Divine illumination. If it were possible that this Divine illumination should become obscured, so would the spiritual discernment, the certainty of the faith, and hence the essential principle of the authority itself—a state of the Church which would answer to the prophecy, "The Sun shall be turned into darkness and the Moon into blood." But is such an obscuration possible?

We proceed to shew how it is possible; how the whole of the foregoing order has been inverted; and how so far from authority resting upon Divine illumination, spiritual discernment, and certainty of the faith, these all are made to rest upon authority. We are told, for instance, that—

"There is a difference between a definition of the infallibility of the Pope, and that of any other Christian doctrine. In the latter case, the *authority of the Church* may be sufficient

* In like manner, with regard to the opponents of St. Paul at Corinth, "They would not see that his divine authority was a part of his message, and that the *Divine certainty* of what he taught was the *foundation of that authority*," etc. *Privilegium Petri*, Essay ii., pp. 11, 47.

to overcome any doubt. In the former, it is this very *authority*, the *principal and fountain of all certainty in faith*, that is in question."

Again:—"If there be any truth of the faith in which ambiguity is perilous, it is the Divine and infallible *authority on which all faith reposes*. To convert this infallible authority, which, as Dr. Manning repeats, is the "principle of Divine certainty," into a doubtful question, "is the master stroke of the enemy of truth and of souls."

From this and other similar passages it is evident, that the original order is inverted, and that authority does not here depend upon spiritual discernment; but spiritual discernment and hence the certainty of the faith, upon authority.

To illustrate this case, we may observe, that a similar mode of reasoning has been applied by some to the very attributes of the Deity.

For, according to certain theories, it is only by reason of God's sovereign power that good is good, and evil—evil; that truth is truth, and error—error; that, if what we now consider vice, God by His Divine and infallible authority had ordained to be virtue, and what is now virtue to be vice, we should sin against conscience if we did not consider it an evil to worship only one God, to keep the Sabbath holy, and to honor our father and mother; as also, a good to believe in polytheism, to kill, steal, and covet, etc. The reason assigned is, that virtue and vice are not opposed to each other by their own intrinsic natures, but simply by the sovereign authority or power of God; so that the distinctions between sin and virtue are not essential, but arbitrary.

What is the difference between this theory and the following?—

"If* the Pope," says Bellarmine, "were to err by prescrib-

* *Janus*, p. 391.

ing sins and forbidding virtues, the Church would be bound to consider sins good and virtues evil; unless she chose to sin against conscience!"—For, in this case, the inerrable Church would be bound to consider that the inerrable Pope had committed no error; inasmuch as what, in the natural order would be an error, in the supernatural order would be no error—an error, indeed, according to natural morality, but no error according to supernatural grace. And as, in this case, the conscience of the Church is formed in accordance with supernatural grace, and that supernatural grace belongs primarily to the Pope, who, being the Judge of all, can himself be judged by no man; so, for the Church to doubt the utterances of the Pope, would be to sin against conscience. "The* Head is always infallible by himself."—"It is because the Head can never err, that the Church as a body can never err."

We see, then, how upon this principle evils can never vitiate the spiritual discernment of the Church; for, if once they found their way into the Head and the Body, they would cease, for that very reason, to be evils. For instance:—

In the natural order, the lust of domination is an evil; in the supernatural, it is the love of supreme power granted as the *Privilegium Petri*. "The† Church of Rome," says Pope Julius, "by a singular privilege has the right of opening and shutting the gates of heaven to whom she will."—"We desire to shew the world," says Gregory, "that we can give or take away at our will, kingdoms, duchies, earldoms; in a word, the possessions of all men; for we can bind and loose."

Now, the alleged error of Protestants is, that they judge of these assumptions of power according to the natural order, and account it the sin of Babylon; whereas, the Pontiff esteems

* *Privilegium Petri*, *Essay* iii., pp. 91, 107.

† *Janus*, pp. 109, 110.

it to be a supernatural grace: by an infallible spiritual discernment he judges of it according to supernatural order; and thus, what Protestants regard as a deadly sin, the Pontiff declares to be a most Divine prerogative.

According to this principle, if all Scripture be interpreted so as to teach and bear witness to this universal domination, this is no corruption of Scripture, no vitiation of spiritual discernment; it is simply a state of the ecclesiastical consciousness; and this is a sufficient answer to all gainsayers; for, as Moehler says,* “We all have erred; it is the Church only which cannot err. We all have sinned; it is the Church only which is spotless on earth.” Error in the Church ceases to be error, and evil ceases to be evil, for the very reason that it is inside the Church, and not outside.

This remark is exemplified in what has been said concerning the conduct of the Popes in the case of exemptions, privileges, indulgences, and the like.

According to Peter Cantor†—“There would, indeed, be just reason to apprehend that the Papal corruptions might produce a general separation from the spiritual empire of Rome, for there is no Scriptural justification for them; but then it would be sacrilegious to find fault with what the Pope does. God suffers not the Roman Church to fall into any error; and we must assume that the Pope does these things under the inspiration of the Holy Ghost; by virtue of which he is in the last instance the sole ruler of the Church, to the exclusion of all others.”

Good and evil, truth and error, thus depending entirely upon the arbitration of the Pope, we may see on what ground it is said that the *Reformation* was an error.

“All‡ bodies in separation from the Church justify their

* *Symbolism*, p. 270, Sec. Ed.

† *Janus*, p. 291,

‡ *Temporal Mission of the Holy Ghost*, p. 215.

separation on the alleged necessity of *reforming* the corruptions of doctrine which had infected the Church and fastened upon the dogma of faith. But if the same Person who revealed the Truth still preserves it, then it is as unreasonable for man to profess to *reform* the Church of God as it would be to endeavour to uphold or renew the world."

"God alone can *reform* His Church, and He *reforms* it by itself acting upon itself; never by those who refuse to obey it, and who oppose its Divine voice. . . . As each man can *reform* himself alone, so the Church alone can *reform* itself. But this *reformation* does not enter into the Divine sphere of the faith or law of Jesus Christ, which is always pure and incorrupt; but into the wilderness of human action, human traditions, and the sins which by human perversity are always accumulating."

"Now, my purpose is to shew that the confusions, contentions, and spiritual miseries which have fallen upon England—and which afflict us all, both in public and in private—have come from the pretension of *reforming the Church of God*. And to do so, it will be enough to shew that God has so provided for His Church as to render such a *reformation not only needless, but impossible.*"

Yes!—A reformation impossible to God as well as to man; simply because in that respect in which the Church is said to be a Church, there is nothing to reform—she is the Supreme Judge of her own states, and, as such, assures us that she is already inerrable, spotless, and pure as on the Day of Pentecost. Thus, at the Second Coming does the Church "seal up the sum, full of wisdom and perfect in beauty."

Accordingly, if we revert to the interpretations concerning the Coming of the Son of Man in the clouds of Scripture, and appeal to the Church in these words—'You profess to believe in the Second Coming of the Lord; some of your own inter-

preters maintain that at this Second Coming there will be a new revelation of the spiritual sense in the clouds of Scripture; what have you to say in regard to this revelation?' The answer is—'The Catholic Church herself is already in possession of a revelation: this revelation was anterior to Scripture and independent of it; as such it is the standard by which we judge of any further revelation; and if there be a question as to the merits of the two, then is our revelation supreme; and as the Church is identical with this revelation, the new revelation will be subordinate to the Church. Now, according to the interpretation of the Church, the mighty angel descending from heaven to enlighten the earth with his glory, must be no other than either Peter himself or Christ. If he be *Peter*, Peter at the Second Advent would not contradict Peter at the First Advent; and if he be *Christ*, the Pontiff himself is the Vicar of Christ; and how shall the Judge of all the world pronounce judgment upon him who is the Vicarious Judge of all the world and the Gatekeeper of the Kingdom of Heaven?—for, as Archbishop Manning warns the Italians, "The Pope is the Vicar of One who shall judge the world."

"We owe it to Bellarmine and other Jesuits," says Janus,* "that in some documents the Pope is expressly designated *Vice-God*. The *Civiltà*, too, after asserting that all the treasures of Divine revelation of truth, righteousness, and the gifts of God, are in the Pope's hand, who is their sole Dispenser and Guardian, comes to the conclusion that the Pope carries on Christ's work upon earth, and is in relation to us what Christ would be if He were still visibly present to rule His Church. It is but one step from this to declare the Pope to be an incarnation of God."

The *Observatore*,† another Roman Catholic periodical, de-

* *Janus*, p. 39.

† *Union Magazine*, Jan. 1871, p 68.

clares 'Pius the IXth to be the Christ of Rome.' This periodical, written exclusively by Jesuit editors, argues more at length to establish the same theory—that the Pope is with respect to us what Christ Himself would be if visibly present and governing His Church here below.

Indeed, we are assured that in the Vatican Council itself there* were Bishops who maintained "the doctrine, that the Pope is Christ in the Church, the continuation of the Incarnation of the Son of God; whence to him belongs the same extent of power as to Christ Himself when visibly on earth;" and, although it may be said by some, that doctrines of this kind are those only of individuals, this is not true, if, as Moehler says,† "The visible Church, as the body of Christ, is the Son of God Himself, everlastingly manifesting Himself among men in a human form, the permanent Incarnation of the Son of God upon earth." For, in this case, to say that the Pope is Christ in the Church, is only to ascribe pre-eminently to the Head attributes which had previously belonged to the Body.

It is evident that, in doctrines of this kind, there is a substitution of the Roman Pontiff for Christ Himself; thus reminding us of the warning—"Take heed that no man deceive you."

—"If any man say, Lo, here is Christ, or Lo, there, believe it not; for there shall arise false Christs and false Prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very Elect." For, as the signs and wonders, or miracles, wrought by Christ upon the bodies of men, were but representatives of those which were to be wrought upon the souls of men by conversions to Christ; so the signs and wonders to be wrought by false prophets, are but conversions to false doctrine by those subtle, plausible, and

* *Letters of Quirinus*, p. 681.

† *Symbolism*, p. 253.

seductive fallacies and sophistries which were calculated to deceive, if it were possible, even the very Elect.

The question, however, concerning false Christs and false prophets, particularly in its relation to Antichrist, has been by some interpreters so saturated with legend and fable, as to make it impossible that the events predicted should ever occur. The consequence is, that as long as they do not occur, prophecy is supposed not to be fulfilled. Prophecy still prophesies, and interpreters still interpret, but the events do not happen: hence the Church grows the more confident, since although the last times are ever coming, they never come; in consequence she becomes more than ever regardless of prophecy, and confident of security; while, looking afar off into a legendary future, she is incapable of interpreting what is taking place before her eyes.

Let us turn, therefore, from legend and fable to a present and more practical illustration of the subject.

We ask, then, in what manner can it be conceived that false prophets would, if it were possible, lead into error the very Elect? The answer is, because they have the power of making the false appear to be true, and the true to be false, and it is by this appearance that the Elect are misled.

These prophets need not work external miracles; sophistry suffices to work its own prodigies. "There are minds,"* says one who was once a convert to Infallibility, "in other respects highly gifted, which are so constituted, that they can fasten their eyes upon any one partial aspect of a great question, in such a manner as honestly to persuade themselves that *black* is practically much the same as *white*, and which can deliberately violate the first laws of reasoning, and yet hold themselves morally and intellectually guiltless."

Here, then, we have a clue to the method of reasoning by

* *Reasons for Returning to the Church of England*, p. 136.

which false prophets persuade not only themselves but others at the Second Coming of the Son of Man. Is it possible, then, that even good, pious, and earnest men—the very Elect—should be induced well nigh to make shipwreck of the truth? We are told it is possible. Who then are the Elect? To what Church can they belong? To the true Church. And what Church is that? There is only one Church, *viz.*, the Church that is inerrable, infallible, and that cannot be deceived. How, then, is it that the Elect in this Church are nevertheless well nigh deceived? Simply, because they do not believe they are deceived, or that the prophets who deceived them are false. Why not? Because, as the Elect and belonging to the true Church, they listen only to their own prophets or teachers; and these teachers tell them that they teach nothing but what the Catholic Church teaches, and that the Church is inerrable and infallible.

Is it possible, then, that a Church deeming itself inerrable and infallible, should nevertheless fall into error? The following is the Canon of Vincentius upon this subject:—

“If* a small part of the Church holds a private error, we should adhere to the whole. If the whole be for the time infected by some novel opinion, we should cleave to antiquity. If in antiquity itself there be found partial error, we should then prefer universal decisions before private judgments.”

Now, it does not at all follow that persons who adopt novel opinions, should therefore forsake the old. False prophets may themselves lay claim to inerrability and infallibility; otherwise prophets have only to claim these prerogatives in order to become authorized teachers: they, too, may maintain that they are not false, but the genuine members of the inerrable and infallible Church; and may persuade others that, as belonging to

* See Bishop Browne on *The Thirty-nine Articles*, p. 482.

this Church, they are themselves inerrable and infallible. Indeed, this very doctrine of inerrability and infallibility is the one grand instrument which they use for the purpose of promulgating and enforcing their own magisterial teaching. The inerrability and infallibility they plead, are the Protectors and Guardians of their errors. They cannot be wrong, because they are only teaching the doctrines of an inerrable and infallible Church. Ask them how they know their Church to be inerrable and infallible ; and they will answer—That no evil whatever can corrupt it, and no error mislead it ; that although according to the natural order of things, we might say that evil and error would vitiate the moral perceptions ; that, as such, the Church would, like individuals, fall into error ; that its stages of decline had been as follows—1. that the Church began to dispute about the true and the good ; 2. that it afterwards began to reject them ; 3. that it afterwards fell into comparative ignorance and indifference ; and 4. that it finally passed into states of profanation. Nevertheless, that in opposition to all this, such cannot be the case with the Church ; because, although an individual cannot be endowed with indefectible and irresistible grace, yet the Church as a Body may ; and not only the Church, but the individual person who is Head of the Church, when speaking *ex cathedra*.

It might, indeed, be replied, that the very assumption of indefectible and irresistible grace is itself an evidence that grace may be defectible and resistible ; but then it is rejoined, that in no other way is it conceivable that the Church, or the Faith, can be saved from a gradual corruption ;—for—

“ If God* had so given and left His revelation, that the custody of it depends upon the intellect and the will of man, wounded as both are by sin, then corruptions, changes, and

* *Temporal Mission of the Holy Ghost*, p. 247.

innovations would be not only inevitable, but the law of its transmission. But this is contrary not only to the divine procedure and perfections, but to the explicit terms of the revelation itself. God has declared Himself to be not only the Giver, but the Guardian of His own Truth; not only the Promulgator, but the Perpetuator of the light of Pentecost. Now, it is this which is denied when the Catholic doctrines (which we preach) are denounced as corrupt, and the dogma of faith as out of date. It is no question of detail, but of the whole Christian dispensation. Either God the Holy Ghost inhabits the Church for ever, and His unction full and perfect, which is truth and no lie—that is, the whole truth unmixed and pure—is with the Church at this hour, or it is not. If He be not with it, and if that unction does not abide with it, then its doctrines may be as corrupt, as novel, as distorted, as lifeless, as arbitrary as the perversity of the intellect and will of man can make them. The line of heresies from Gnosticism to Protestantism are example and proof."

'You tell us, indeed,' say these prophets, 'that our doctrines are not in conformity with *antiquity*.* We may reply, that in strict truth the Church has no *antiquity*. It rests upon its own supernatural and perpetual consciousness. Consequently, the question is nothing to us, what is new or what is old, but what is the present living voice of the Church, —a Church to which nothing is new and nothing is old. *Nullum tempus occurrit Ecclesiae*. It was the charge of the Reformers that the Catholic doctrines were not primitive, and their pretension was to revert to *antiquity*. But the appeal to antiquity is both a *treason* and a *heresy*. It is a *treason*, because it rejects the Divine voice of the Church at this hour; and a *heresy*, because it denies that voice to be Divine.

* *Temporal Mission of the Holy Ghost*, pp. 226, 227.

How can we know what antiquity was except through the Church ?'

Who, then, is to refute these prophets ? You appeal against them to the notorious facts of history and science. 'What,'* say they, 'does not the Church, whose authorized teachers we are, know her own history better than you do ?' You speak to them of grave difficulties from the words and acts of the Fathers, from the genuine documents of history, and from the Catholic doctrine itself. 'But who,' say they, 'is the competent judge to declare whether such difficulties really exist ; or if they exist what is the value of them, whether they be grave or light, relevant or irrelevant ? Surely it belongs to the Church to judge of these things. . . . Wherefore all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, all such opinions as are known to be contrary to the doctrine of faith, especially if they have been condemned by the Church ; but are altogether bound to hold them to be errors, which put on the *fallacious appearance of truth.*'

You appeal from the authority of these prophets to the *thinkers* among believing Christians—to *science* as recognized in scientific circles. To this they reply—' Is, then, science in the Catholic Church confined to circles ? Is it an esoteric perfection which belongs to the favoured and to the few who assemble in chambers and secret places ? Our Lord has warned us that the science of God has a wider expanse of light. In truth, this *science* is a modern Gnosticism, superior to the Church, contemptuous of faith, and profoundly egotistical. It appeals to the *thinkers* among believing Christians, that is, to the intellectual few among the mere herd of believers.'

Do any insist that it is impossible that such a race of false

* *Privilegium Petri*, Essay iii., pp. 130, 131, 135.

prophets should ever arise within the Church? But we are told that false Christs and false prophets shall arise nevertheless, who will deceive, if it were possible, the very Elect; and how can they more effectually deceive the Elect than by making use of what the Elect believe? Moreover, no one would more resolutely insist upon such an impossibility than the false prophets themselves; for their only security lies in the doctrine of their own inerrability and infallibility; since it is by this only that they can ensure their teaching against all examination, and persuade the Elect, that enquiry into the truth of their teaching is a grievous loss of faith—a substitution of private judgment for Catholic authority, and as such, absurd and wicked.

If the Elect have no right to exercise their own private judgment in regard to truth and error, so they have no right to exercise it in regard to good and evil; for, as the prophets assure us, since the Church is the sole and supreme judge of what constitutes truth and error; since the Pontiff is the Head of the Church, and the Church as a body can never err, because its Head can never err; therefore, as Bellarmine says,* “If the Pope were to err by prescribing sins and forbidding virtues, the Church would be bound to consider sins good, and virtues evil; unless she chose to sin against conscience.”

Why so? Because, although according to his own spiritual discernment, any one of the Elect might perceive truth to be truth, and error to be error; or good to be good, and evil to be evil; yet, as the difference between them is not to be determined by his own spiritual discernment, but by the authority of the Church which he has vowed to obey, he is bound to profess that to be true which all the while in his own conscience he may perceive to be untrue, and that to be good which all the

* *Janus*, p. 391.

while in his own conscience he may perceive to be evil. For, according to the prophets of the inerrable Church, the Elect, though they may act contrary to their own conscience, may be acting rightly; inasmuch as they are bound to obey not their own conscience, but that of the Church; since the one may be deceived, but the other cannot. Therefore, they ought to consider the words of the Apostle—"Ye are not your own; ye are bought with a price." And as their conscience is not their own, so neither is their reason; for, as the Apostle says—"We are to bring into captivity every thought to the obedience of Christ," *i.e.*, of the Church. Apart, therefore, from the authority of the Church, reason can no more belong to the Elect than conscience; for reason must be brought into captivity to faith. It is faith which ought to judge of reason, and not reason of faith; and therefore the Elect are bound to accept whatever is of faith, as taught by the prophets, who are inerrable as being the authorized teachers of an inerrable Church.

In illustration of the demand for the substitution of faith for rational investigation, we may adduce the experience of one who writes concerning himself as having been formerly converted by the teaching, that the Head of the Church and the Church itself are infallible. "It was my duty," says he, "to see what could be said in its defence by competent thinkers;" and having begun to investigate the subject with an earnest desire to find out the truth—

"In* the course of this and similar investigations I saw, more and more distinctly, how powerful the ordinary Catholic mind is under the influence of a certain terror, which prevents it from pursuing any such *enquiry* as that which I suggested, with an unflinching determination to seek the truth and

* *Reasons for Returning to the Church of England*, p. 65.

nothing but the truth. Almost all alike, from the ablest to the dullest, I found to be paralyzed with a fear of what they considered would be a trifling with the supernatural gift of faith. The belief in the reality of this gift of faith, in its logical efficiency, as superseding the ordinary laws of reasoning in matters of religion, and the deadly peril of questioning its validity, confronted me on every side."

" Except in cases of unusual candour and courage, I found that the mere suggestion that there might possibly be some flaw in this whole theory about the efficacy and sacredness of faith, aroused instantly the keenest suspicions. Everybody began either to be alarmed for me, as if I were voluntarily casting myself down to perdition ; or for himself, feeling that he was trembling on the verge of a discovery which might shatter his whole belief in the Roman system of doctrine. I felt myself involved in the meshes of a system of intellectual slavery. All around were the loudest assertions that Catholicism will bear the strictest *investigation*, and that its doctrines are in perfect harmony with the conclusions of enlightened reason, because they come from God Himself. But, in practice, I perceived that all *enquiry* into the logical grounds of belief was in reality forbidden ; and that you might do everything in the way of beautifying, or even repairing and enlarging, the edifice of the Church, but that any *examination* into the stability of its foundations was held to be equivalent to a conviction that those foundations were, or might be, rotten."

Here, then, are at stake the fundamental principles of the Church and of the faith ; and the author explains how it was that, in his search after truth, he had been seduced into error by those whom he at first believed to be the only true prophets or teachers of a true Church. It is one thing to seek for a Church in order to find out the truth ; and another thing to seek for the truth in order to find out the Church. According to the

Roman system, a non-Catholic should first seek for the Church ; and when once he has found the Church, he has found the authority which determines the faith. This authority and faith are both hereditary, and as such exclude all *enquiry* either on the part of the Church or any member of the Church ; and if the Church herself cannot *enquire*, much less can any individual member. For—

“ If the Church,”* says Moehler, “ were to endeavour, by learned investigation, to seek her doctrines, she would fall into the most absurd inconsistency, and annihilate her very self. For, as it would be the Church that should institute the *enquiry*, her existence would be presupposed ; and yet, as she would first have to find out her own being, the thing whereby and wherein she absolutely consists—viz., Divine truth—her non-existence would at the same time be presupposed ! She would have to go in search of herself ; and this a madman only could do. She would be like the man that would examine the papers written by himself, in order to discover whether he really existed ! ”

Not only must the Church as a body not *enquire*, but also no individual member of the body.

“ He who *enquires*,”† says Dr. Newman, “ has not found : he is in doubt where the truth lies, and wishes his present profession either proved or disproved. We cannot without absurdity call ourselves believers and enquirers also. Thus it is sometimes spoken of as a hardship that a Catholic is not allowed to enquire into the truth of his Creed ;—of course he cannot, if he would retain the name of believer. He cannot be both inside and outside of the Church at once. It is merely

* *Symbolism*, p. 290. See also *Temporal Mission of the Holy Ghost*, p. 203.

† *Grammar of Assent*, p. 184.

common sense to tell him that, if he is seeking, he has not found. If seeking includes doubting, and doubting excludes believing, then the Catholic who sets about enquiring, thereby declares that he is not a Catholic. He has already lost faith."

Now, certainly no rational man will go in search of what he is sure he has already found: he who is still seeking has not found; but it is equally true, that he has never found who has never sought. The very meaning of the word to *find*, is to obtain by seeking or searching. "Seek, and ye shall find;" where the finding is made dependent upon the seeking. The woman in the Parable who had lost a piece of silver, swept diligently until she found it: had she not some faith that she should find it, what inducement had she to sweep? but if any one else had swept diligently and found it for her, would it not have been misrepresentation on her part to speak of *herself* as having *found* it, and more particularly, if she herself had never even gone in search of it?

No Catholic, then, can be said to have *found* who has never *sought*; and as no one would seek except on the faith of finding, there is more faith in seeking than in not seeking; for it is certain, that if a man believed he never would find, he would be like the Catholic and never would seek. Can we be surprised, then, that a spirit of indifference and infidelity should be the result of that very constitution of the Church in virtue of which everything is taken upon trust, and the Church herself becomes the very incarnation of the spirit of *non-enquiry*—a state of things which, we are told, cannot be altered without changing the unchangeable Church, which yet continues unchangeable down to the very time of the Second Coming of the Lord, when, on the one hand, there is a revelation of the glory of Divine Truth from out of the clouds of Scripture—and on the other hand, in virtue of the very essential constitution of the Church,—a spirit of *non-enquiry*, indifference, and

infidelity? Does this state of things, or does it not, explain the expression—"they all slumbered and slept?"

But it may be said, that a Catholic may enquire into the doctrines of other Churches so called, but not into his own. But what is this but to make enquiry one-sided? And what sort of conclusion is he likely to come to, if he judges of that into which he enquires by that into which he has never enquired? For before he begins his enquiry, he takes it for granted that that only is true which must not be enquired into—such as the Catholic faith; and hence that doctrines which may be enquired into, are for that very reason un-Catholic and untrue. Enquiry conducted upon such principles is mere self-deception.

Thus there is a universal state of non-enquiry! The Catholic Church cannot enquire, for that would be to enquire into her own being, and this a madman only could do. The individual Catholic ought not to enquire, for he ought to believe he has already found. The numerous Gallios never enquire, because they care for none of these things. The unbeliever does not enquire, because none of the other parties enquire, or because he believes that there is nothing that will bear enquiry.

And what is the result of thus substituting *faith* for *enquiry*?

"There* are numbers of people," says an eminent convert to Infallibility, "who without consideration take on trust what they are required to believe in matters of religion. Some from habit, or want of early discipline in their education; some from a dislike of trouble; some from what they pretend to be a proper subjection to their teachers; thus trying to throw upon

* *What is the Meaning of the late Definition of the Infallibility of the Pope?* an Enquiry by William Maskell, A.M. Second Edition, p. 6.

others a responsibility for which themselves will have to answer to God hereafter; some from sheer carelessness and want of interest; some, once more, because they do not comprehend what is involved in their assent. To call such an assent *faith*, is utterly to miscall it. A state of mind which can admit so readily of admissions to its creed, would be very likely not long to withstand a demand to change it altogether."

Count* Mamiani has lately observed, "that in Italy there are not so many religious books printed in half a century as appear in England, or North America or Germany, in one year. And we must remember, too, that the theological literature published in Tuscany or Lombardy might almost be called copious in comparison with the nearly absolute sterility of the States of the Church. Here in Rome you might find a lottery dream-book in almost every house, but never a New Testament, and extremely seldom any religious book at all." Two-thirds of the population in Italy, says Mamiani, are left altogether without any instruction.

"Men boasted of the Catholic Unity," says Quirinus, "which had never been so palpable and so undisturbed as in these latter days, but it was a unity of sleep over the grave of intellectual and of all higher ecclesiastical life."

What else could be the natural result of a spirit of non-enquiry?

But, says Dr. Newman, although one who is already a Catholic must not enquire, yet he who is not one may enquire. How else is he to become a Catholic? "Not to enquire is in his case to be satisfied with disbelief." Why is it to be satisfied with disbelief? Because, if he be a Protestant, he is not yet a believing Catholic; and—

* *Letters of Quirinus*, p. 142. *Ibid.*, p. 699.

“ Protestantism,”* says Archbishop Manning, “is gone in Germany. The old forms of religious thought are passing away. They are going in England. Separation has generated separation. The rejection of the Divine voice (of the Church) has let in a flood of opinion; and opinion has generated scepticism, and scepticism has brought on contentions without end. What seemed so solid once is disintegrated now. It is dissolving by the internal action of the principle from which it sprung. The critical unbelief of dogma has now reached to the foundation of Christianity, and to the veracity of Scripture. Such is the world the Catholic Church sees before it at this day. The Anglicanism of the Reformation is upon the rocks, like some tall ship stranded upon the shore, and going to pieces by its own weight and the steady action of the sea.”

This, we are told, is the result of *enquiry*; and the only escape from this scepticism and infidelity is by taking refuge in *non-enquiry*; that is, in the Catholic Church. What then is it that is substituted in the Catholic Church for enquiry? The answer is *Authority*; and the more overwhelming the authority, the more it answers its purpose in suppressing all enquiry, and consequently all doubt and unbelief. As this *Authority* is spiritual, and the spiritual is supreme over the temporal, no earthly powers can control it; for ‘We desire† to shew the world,’ says Gregory, ‘that we can give or take away at our will kingdoms, duchies, earldoms—in a word, the possessions of all men; for we can bind and loose.’ No Infernal powers can subdue it, for the gates of Hell shall not prevail against it: no Heavenly powers can be above it, for the present Pope asserts the prerogatives asserted by Pope Julius, who said—‘The Church of Rome, by a singular privi-

* *Temporal Mission of the Holy Ghost*, p. 213.

† *Janus*, pp. 110, 109.

lege, has the right of opening and shutting the gates of Heaven to whomsoever she will.'

Where, then, is the power in heaven, earth, or hell to reach a Church thus inaccessible, to change a Church thus unchangeable, to reform a Church by man irreformable? The answer is, That power is in the Church herself. How so? The whole world, we are told, is sick at heart; social organization is nigh unto dissolution. The world cannot reform the Church; the Church must reform the world. But how is the reformation to begin? First, by the Church putting its own house in order, and, by so doing, strengthening its own constitution and authority; after which it may proceed to act upon the world. In the first place, then, How does the Church proceed to strengthen its own constitution and authority before attempting to reform the world?

"As each man,"* says Archbishop Manning, "can reform himself alone, so the Church alone can reform itself." Not as to faith and morals, for in this respect the Church is said to be irreformable either by God or man; but in matters subordinate: even in these "God alone can reform His Church, and He reforms it by itself acting upon itself, never by those who refuse to obey it, and oppose its Divine voice. God has reformed the Church by its Pontiffs and its Councils." Accordingly, the reformation has now been commenced by the Church itself acting upon itself; and, in so doing, defining a dogma which, as will be seen, gives rise to a new era, and effects a reformation by means of a threatened revolution. Such is the result of the Church itself acting upon itself. For if the whole Christian faith be founded upon the authority of the Church, whatever shakes that authority shakes the whole Christian faith, and, together with it, the Church

* *Temporal Mission of the Holy Ghost*, p. 215.

itself. Hitherto the foundation of the faith had been *Quod semper, quod ubique, quod ab omnibus*: this foundation exists no longer; the source of authority has now been changed, and transferred from the Church as a Body to the Head of the Church, the author of this change being the Church herself.

It is the nature of the change thus introduced, and its consequences, that we proceed to consider.

“In all theological* treatises, excepting indeed one or two of great authority, it had been usual to treat of the Body of the Church before treating of its Head. The reason of this would appear to be that, in the exposition of doctrine, the *logical order* was the more obvious; and to the faithful, in the first formation of the Church, the Body of the Church was known before its Head. We might have expected that the Council would have followed the same method. It is therefore all the more remarkable that the Council *inverted that order*, and defined the prerogative of the Head before it treated of the Constitution and endowments of the Body. And this, which was brought about by the pressure of special events,† is not without significance. The Schools of the Church have followed the logical order; but the Church in Council, when *for the first time* it began to treat of its own constitution and authority, *changed the method*, and, like the Divine Architect of the Church, began in the *historical order*, with the foundation and Head of the Church.”

The Vatican Council, then, has *inverted the order* which had hitherto been observed by all previous Councils: it has adopted the *historical*, instead of the *logical*, and treated of the Head of the Church—namely, Peter—before it treated of the Body of the Church—namely, the Episcopate. This inversion

* *Privilegium Petri*, Essay iii., p. 51.

† German Theology.

of order was brought about, we are told, by the pressure of special events; and these events were the internal changes which had taken place in the Church, and the external changes which had taken place generally in society.

“Every age* has its needs and dangers; and these constitute the reasons for new laws, and, if so judged expedient, for a Council. What, then, are the causes requiring a General Council at this time?”

“The first and most obvious cause for the convening of a General Council is the internal state of the Church itself.”

Hence, speaking of the Infallibilist Bishops at the Vatican Council, Quirinus† observes:—

“They are more or less impressed by the representation that there is a general need for‡ new dogmas, and that the old ones are no longer sufficient; but for preparing and enforcing these a single infallible dictator is better adapted than an episcopal assembly. For, besides the inevitable opposition of a minority to every new dogma, the Bishops could never come forward as more than witnesses of the tradition of their respective Churches; whereas the infallible Pope, under the direct inspiration of the Holy Ghost, can at once make into a dogma and article of faith whatever is clear to himself, without troubling himself about the past or the tradition of particular Churches, even the Roman—as, for instance, at present, the doctrine of the bodily Assumption of the Virgin Mary.”

* *Privilegium Petri*, Essay i., p. 81. † *Ibid.*, p. 183.

‡ It is sometimes denied that the dogma of Infallibility, as decreed by the Vatican Council, is a *new dogma*. But Archbishop Manning admits that—“Every General Council, from Nicæa to Trent, which has touched on the faith, has made *new* definitions, and that every definition is a *new dogma*, and closes what was before open, and ties up more strictly the doctrines of faith.”—*Privilegium Petri*, Essay iii., p. 15.

What is the power of the single infallible dictator in demanding and compelling assent not only to old dogmas, but also to others from which the Church hitherto had been at liberty to dissent, is thus represented by Dr. Manning:—

“The* Ultramontane opinion is simply this, that the Pontiff speaking *ex cathedra*, in faith or morals, is infallible. In this there are no shades or moderations. It is simply aye or no. But the Gallican opinion we have been examining affirms the Pontiff to be infallible, only when the Episcopal body concurs in his judgments.”

In opposition to the Gallican opinion the Vatican Council has affirmed the Ultramontane, as thus represented by Dr. Manning:—

... “The† Tradition of the Church is not to test the teaching of the Pontiffs by the assent of the Church, but to take the doctrine of the Pontiffs as the test of the doctrine of the Church. The Head spoke for the whole Body; and the utterances of the Head were the evidence of what the Body believed and taught.”

... “The‡ whole Episcopate gathered in Council is not infallible without its Head. But the Head is always infallible by himself.”

“Even a *minority* of the Bishops united to the Head would be the Episcopate of the Universal Church.”

The consequence of thus investing the Pope with the power of an infallible dictator, and converting a minority in the Council into a majority, is represented in the Letters of Quirinus, as an abdication of all Episcopal power; and for a *majority* in the Council to pass such a decree is the same as to say—

* *Privilegium Petri*, Essay ii., p. 145.

† *Ibid.*, Essay ii., p. 62.

‡ *Ibid.*, Essay iii., pp. 90, 107.

“We* are resolved to abdicate as a teaching body and integral constituent of the ecclesiastical ministry: we desire to commit suicide for the benefit of the Church, in order that the authority of a single man may be substituted for the collective authority of the whole Episcopate and of all Churches.”

“The *minority* think, on the other hand, We are resolved to hand down inviolate to our successors the inheritance of eighteen centuries, bequeathed to us by our predecessors. Our spiritual forefathers were judges and definers in matters of doctrine, and such we desire to remain; we do not choose to give a helping hand to making ourselves and our successors mere acclaimers instead of definers.”

“If 600 Bishops were ranged on one side, and the Pope with 6 Bishops on the other; the 600 would be thereby proved to be in error, and the 6 in possession of the truth. Cardinal Noailles observed very correctly 150 years ago, that 300 Bishops, who proclaim a doctrinal principle on the mere word of a Pope whom they regard as infallible, have no more weight than one single Bishop who votes on his own personal conviction.”

Can we wonder, then, that there are liberal Catholics who regard the decree of the Council as having numbered the days of the Church?

“When Monseigneur Manning,” says Pere Gratry,† “speaks of a separate infallibility, and says that the Pope alone, apart and separate from the Episcopal body, whether congregated or dispersed, is infallible, it seems to me clear that he puts forth a very great error, and that he lays down as a principle *the destruction even of the Church.*”

* Pages 185, 186.

† *Third Letter*, p. 18.

“The* basis of the new doctrine of separate infallibility,” says Pere Gratry, “is this double proposition:—The Pope has in the Church the plenitude of power, and the Bishops have in the Church no share in the supreme power.”

“This fully established,” says Pere Gratry, “I ask where we are? Is there in the world a Priest, a Catholic, a Christian, of no matter what sect—is there in the whole world a man, who, having heard the Church spoken of, has ever heard this wonder proclaimed? Ought not a universal rising of consciences to reply to this astonishing attempt to *change the constitution of the Church?* What does the Episcopate become, what do the Councils become, if the Bishops, whether congregated or dispersed, have no share in the supreme power?”

“The Bishops,” says Quirinus,† “have always been held judges of the faith. But assuming that the Pope alone is infallible, the Bishops may indeed assent to his judgments, but cannot exercise any real judicial office; and thus they lose a right inherent in the Episcopal office.”

The authority of Bishops having thus died out, the authority of Councils in due time dies out with it. The authority of Councils being dead, the authority of Tradition dies out with it. Hence the saying of the Pope, “*I am tradition.*”

“Now,‡ if the Pope is really the Bishop of the whole Church, so that every other Bishop is his servant, he who is the sole and legitimate mouth of the Church ought to be infallible. If the decrees of Councils are invalid without Papal confirmation, the Divine attestation of a doctrine undeniably rests in the last resort on the word of one man; and the notion

* *Third Letter to Monseigneur Deschamps*, pp. 19, 26.

† Page 704. See also p. 690. ‡ *Janus*, pp. 96, 97.

of the absolute power of that one man over the whole Church includes that of his Infallibility, as the shell contains the kernel. With perfect consistency, therefore, the Pseudo Isidore makes his early Popes say—The Roman Church remains to the end free from the stain of heresy.”

“That the Pseudo Isidorian principles eventually revolutionized the whole constitution of the Church, and introduced a new system in place of the old,—on that point there can be no controversy among candid historians.”

Now, we know that a controversy does exist upon this very subject. Infallibility, whether vested in the Church as a body or centred in one man, is the one sole test of the truth of Catholic dogma. Take away the dogma of Infallibility, and the foundation of all other dogmas is taken away. The whole superstructure of the Catholic Faith falls to the ground: not one stone is left upon another which is not thrown down.

It has, indeed, been generally maintained in the Roman Catholic Church that the Decretals of the canonist under the name of *Isidore*, supporting the authority of the Church, brought in no innovations, either in the government or discipline of the Church; they simply stated the right and customs of the Church in force at every period, and that it is impossible not to recognize the happy influence which they exercised at that the most disastrous epoch of the Church.

On the other hand, says Pere Gratry, what is the result of *enquiry* concerning these *Decretals*?

“I prefer* the noble judgment of Father de Reynon, who frankly says as follows: ‘Never, we must admit, has the world beheld a falsehood so audacious, so immense, so solemn, so persevering, and, let us add, during centuries so triumphant. Yes, the impostor attained his end. He has changed, as he

* *First Letter*, pp. 37, 33. *Second Letter*, p. 6.

wished, the discipline of the Church ; but he has not stayed the general decay. God never blesses imposture. The false decretals have never produced ought but harm.”* ”*

“ Has not the time arrived—in this age of publicity, in which everything is seen and brought to light, in which everything that before was spoken in the ear, is now preached upon the housetops—has not the time arrived, I repeat, to reject with disgust, the frauds, the interpolations, and mutilations which liars and forgers, our most cruel enemies, have been able to introduce amongst us ?”

“ I repeat, that there is a school of error, which has led away holy men and noble minds and numbers of the faithful. This school is not the offspring of our days ; since it is this school which on certain points deceived the genius and holiness of St. Thomas Aquinas. In his case, as in others, impassioned, careless, and audacious minds carried away with them, by the force of assertion, regulated and modest minds. Next to this school, liars in the Biblical sense appeared upon the scene—*Numquid indiget Deus mendacio tuo.* Lastly, cheats, properly so called, forgers in public writings, were found here and there, in the course of centuries, supplying their abominable labour to the general tendency of the school. Now I am speaking here only of frauds unmasked at this present time, and which no one can any longer defend.”

“ There was in the ninth century a first fundamental falsehood, eminent, solemn, and triumphant for centuries, to use the words of Father de Regnon. That falsehood is the work of the false decretals. There was a second falsehood in

* “ The Dominicans, Nicolai, Le Quien, Quétif, and Echard, were the first to avow openly that their master, St. Thomas, had been deceived by an impostor, and had in his turn misled the whole tribe of theologians and canonists who followed him.”—*Janus*, p. 288.

the thirteenth century, the work of another unknown forger, who introduced, in a collection of the texts of the Greek Fathers and the early Councils, forged passages, which he ascribes to certain Councils, to St. John Chrysostom, and to St. Cyril.”

Bellarmino,* says Gratry, takes the same line as Melchior Cano, St. Liguori the same as Bellarmine; but then “Melchior Cano was deceived by the forger Isidore, Bellarmine by Melchior Cano, S. Liguori by all the others;” while as to the Archbishop of Malines and others of the Ecumenical Council who confided in these authorities, they were merely the victims of the universal fraud.

“For be good enough, Monseigneur, to take into consideration, that to purify these authors and make them just authorities on this point, it would not be sufficient simply to take out the false passages which are to be found in their works; but it would still be necessary to follow up, in all their pages, the innumerable consequences of these false materials, and even, which is a more delicate matter still, to rectify the false meanings spread around on all sides by these frauds. Is this possible? It is a poison which has penetrated everything. Science can and must on these points challenge these authors.”

“In presence of these facts, Monseigneur, we must first, if we are children of light—if we are disciples of Him who said, ‘I am come to bear witness of the truth’—we must, if only we are men of honour, we must hurl far away from us with disgust, with horror, with indignation this work of the forgers. We must reject it with *éclat*, with solemnity; so that throughout the whole world, no one shall be able to suspect in any of us the least mental reservation of maintaining any result of these miserable impostures.”

* *Ibid., Second Letter*, pp. 6, 7, 15, etc.

“Blessed* be Science, daughter of God, which is able to pour the light into these depths, and thus defend the true faith against these sacrilegious forgers.”

Notwithstanding this fearless remonstrance, the Vatican Council came to a decision upon the Pope’s Infallibility, in harmony with the false Decretals and the traditions which had afterwards been founded upon them ; on the ground that these Decretals, acknowledged to be forgeries, only expressed the voice of the Church. The reason for thus proceeding is thus stated by Dr. Manning :—

History,† Science, and Criticism belong to the natural order of things, the Church belongs to the supernatural order : the former is human, the latter divine. The natural order ought not to be the criterion of the supernatural. Therefore the Church ought to be the judge of history, science, and criticism, and not these of the Church : the Divine ought to judge of the human, and not the human of the Divine. If the Church has plenary authority over the dogmatic interpretation of Scripture, much more has she plenary authority over the interpretation of her own traditions ; especially as, being of Divine origin, she is enlightened to understand them better than any one else.—“It‡ is not therefore by Criticism on past history, but by acts of *faith* in the living voice of the Church at this hour, that we can know the faith.”

Past history is thus to the Ultramontane no longer needful. Whether the Decretals are true or false, is a question no longer to him of any consequence. He has nothing to do with history, science, or criticism ; with alleged mutilations, interpolations, or forgeries of any kind. He is concerned only with faith—faith in the living voice of the Church,

* *Second Letter*, p. 13.

† *Privilegium Petri*, *Essay iii.*, chap. iv., p. 119, et seq., 126.

‡ *Ibid.*, *Essay ii.*, p. 126 ; *Essay iii.*, p. 119.

that voice which has settled the question by the words—"It hath seemed good to the Holy Ghost and to us." The simple assertion of the Church is the maximum of evidence.

Such is the way in which the Spirit of Truth is represented as conspiring with the False Decretals in promoting the same cause—viz., the authority of the Church against liberalism, progress, liberty of conscience, and modern civilization.

Hence the observation of Quirinus :*—"This spirit, which falsifies history and corrupts morals, is the crying sin of modern Catholicism, and it reaches high enough."

Now, why is it that history, tradition, faith, and authority are all thus overstrained in order to establish the dogma of the Infallibility of one man?—Because, as Dr. Manning observes :—"If † there be any truth of the faith in which ambiguity is perilous, it is the Divine and Infallible authority on which all faith reposes. The infallibility of the Vicar of Jesus Christ is the infallibility of the Church in its Head, and is the chief condition through which its own infallibility is manifested to the world. To convert this, which is *the principle of Divine certainty*, into a doubtful question, and one of the highest endowments of the Mystical Body, into a subject of domestic strife and fraternal alienation, is a master stroke of the enemy of truth and souls."

For, as Moehler says, Christ is an authority only in so far as the Church is an authority; and the Vatican Council has now determined that the Church is an authority only in so far as the Pope is an authority. It is clear therefore that Christ is now an authority only in so far as the Pope is an authority. The Pope standing in this relation to Christ, we see the reason of the desperate outcry,‡ that to assail the

* Page 444.

† *Privilegium Petri*, Essay ii., p. 47.

‡ In an Address to Dr. Döllinger by some Catholic Professors

decrees of the Pope is to assail Christianity itself, nay, Christ Himself; for, as Dr. Döllinger says in his letter to the Archbishop of Munich:—"In future every Catholic Christian can only answer the query, why he believes this or that, as follows—I believe or deny it, because the Infallible Pope has caused me to believe or deny it." Hence much more is that true of the Pope which Moehler says of the Church:—

"If the Church (the Pope) be not the *infallible authority* representing Christ, then all again relapses into darkness, uncertainty, doubt, distraction, unbelief, and superstition: revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question, and finally denied."

The very existence of the Christian dispensation, therefore, is thus made dependent upon the existence of the Infallible Authority of the Pope. In whatever respect this Authority is shaken, the Church is shaken, Faith is shaken, Kingdoms are shaken, the whole Dispensation is shaken.

Well may the liberal Catholic say:—"We stand all of us giddy before a chasm which opened before us on the 18th of July last." For that has actually now commenced of which we are forewarned in the Prophetic writings—"Yet once more I shake not the earth only, but also heaven."

We now see why it was that some of the Bishops at the Council made an attempt to move the Pope's conscience:

"They† told him that by this undertaking he was sowing divisions among the faithful, shaking faith, preparing for the closing days of his life a terrible disillusionizing and bitter

of the University of Rome, April 2, the zeal for the Temporal power, arising from these theological principles, is designated "*infernal fanaticism.*"—*Morning Post*, April 8, 1871.

* *Letter of Dr. Döllinger to the Archbishop of Munich.*

† *Letters of Quirinus*, p. 507.

reproaches, and kindling a fire which, after blazing up in various parts in the Catholic world, would turn into a frightful conflagration. He was urgently entreated to listen to some of the Bishops, who were in a position to inform him of the real state of things in different countries."

It is indeed replied, that liberal Catholics are but a handful, whom the Church at large may easily afford to disregard. In one respect, however, they form an increasing majority; for they belong to those who are in favor of liberty of conscience, liberty of worship, progress, order, and civilization, in opposition to which is alleged the Divine inspiration of the Council in establishing the dogma of Infallibility.

Now as a little spark kindles a great fire, and as the liberal spirit of the Age is altogether as favorable to liberal Catholics as it is unfavorable to their opponents, we see the reason of the following statement by *Janus* :*—

" Papal Infallibility, once defined as a dogma, will give the impulse to a theological, ecclesiastical, and even political *revolution*, the nature of which very few—and least of all those who are urging it on—have clearly realized, and no hand of man will be able to stay its course. In Rome itself the saying will be verified—‘Thou wilt thyself shudder at thy likeness to God.’ "

We thus see the critical state of the Catholic Church. The majority were convinced that a revolution must take place in the Church if the dogma of Papal Infallibility were not defined. The minority were convinced that a revolution must take place if it were defined; and the minority become the majority by harmonizing with the spirit of the age.

Such is the internal state of the Church at the time when she undertakes to restore order to the world. Let us now,

* *Janus*, p. 47.

therefore, proceed to illustrate from modern literature the relations of the Church to the world.

“If* it be asked,” says Dr. Manning, “What need is there of a General Council? It may be answered at once, that the state of the whole Christian Society of the world is such that no other remedy is proportioned to its need. For three hundred years perpetual changes have been working: a series of revolutions has swept away the old usages of the Christian world; an accumulation of errors and evils, intellectual and moral, has gathered in every country.”

“Men† are coming to perceive that the Christian society of the world is menaced; and that its preservation depends upon a firm and fearless maintenance of the great laws and principles of Christianity, as the Providence of God has ordained them.”

“The‡ tendency of civil society everywhere is to depart further and further from the Church. Progress in these days means to advance along the line of departure from the old Christian order of the world.”

“A settlement in the foundations may be slow in sinking; but it brings all down at last. The civil and political society of Europe is steadily returning to the mere natural order. The next step in de-Christianizing the political life of nations is to establish national education without Christianity. This is systematically aimed at wherever the Revolution has its way.”

“The depression of the moral order of right and truth is the elevation of the material order of coercion and of force. The civil powers of the world do not *choose* this course; they only *advance* in it. There is behind them a power invisible

* *Privilegium Petri*, Essay i., p. 79.

† Essay i., p. 85.

‡ Essay ii., pp. 128, 129, 130.

which urges them onward in their estrangements from the Church; and that unseen power is at work everywhere. It is one, universal, invisible, but not holy; the true natural and implacable enemy of the One, Visible, Universal Church. The Antichristian societies are one in aim and operation, even if they be not one in conscious alliance."

"The Catholic Society of Europe has been weakened and wounded, it may be, unto death. The Catholic Church now stands alone, as in the beginning, in its Divine isolation and power. *Et nunc reges intelligite; erudimini qui judicatis terram.* There is an abyss before you, into which thrones and laws and rights and liberties may sink together. You have to choose between the Revolution and the Church of God."

"We* may be upon the eve of a great conflict, but the conflict is the forerunner of a greater manifestation of the kingdom of God. The eyes of men are looking one way as they that look for the morning. They are hungering after rest, certainty, and truth."

"To the most superficial observer," says *The Tablet*,† "it must be evident that we are entering on a new era, political and social. Old systems, with the ideas clinging to them, are being broken up and discarded; if we might not rather say that they are already broken up and discarded; so that what remains of them are but empty forms and names or disjointed fragments. It would evidently be a futile effort to endeavor to animate these forms once more with their ancient spirit, while the fragments are so hopelessly shattered that it would be impossible to piece them together into a consistent whole. In this state of things, all eyes are naturally turned with anxiety to the future. Are we drifting into a gulph of anarchy; or, if not, what new order of things is

* *Privilegium Petri*, Essay ii., p. 136.

† A Roman Catholic Periodical for Saturday, March 11, 1871.

about to arise to replace the ruined past? The men of progress, the apostles of liberalism and secular civilization, have been promising us a glorious future for now well nigh a century, and have been laboring to bring it about in their own way. We see the result; and they must begin to see it themselves. Those at least among them who have sincerely hoped that beneficial effects would accrue from the carrying out of the liberalistic programme, as distinguished from the willing agents of evil and of the anti-Christian revolution, must perceive how lamentable has been the failure. Everywhere the result has been destructive, accompanied with a total incapacity for reconstruction. What was standing has been ruthlessly demolished; but nothing sound or solid has been reared in its stead. While old principles have been denied and contemptuously cast to the winds, the new ones are found not to work, and are every day giving fresh proof of their inherent falsehood and rottenness. The spectacle is one of profound discouragement to such as have no clue to the interpretation of history or the destinies of our race, which can never be understood by those who eliminate the supernatural, and take no account of the Church's position, mission, and action in and on the world. Many of these persons are far from denying that the individual has a relation with his Creator and Redeemer, is dependent upon Him, and will hereafter have to render Him an account; but, as respects men in the aggregate, and events social and political, they look at them from a simply natural and rational point of view. This is an obvious consequence in the case of those who are alienated from the Church, and who have hence never had a perception of what the Church truly is, nor of its relations to humanity at large. Hence a sense of deep discouragement prevails in the minds of many serious Protestants. They know not what to think of the existing state of things,

and stand aghast between the wreck of the past and the threatening storms of the future. Where is a remedy to be sought? Is any to be found?"

But if Ultramontanes are correct in representing many serious Protestants as not knowing what to think of the existing state of things, and standing aghast between the wreck of the past and the threatening storms of the future; what do liberal Roman Catholics themselves say of the remedy for this state of things provided by the Vatican Council on the 18th of July last, 1870, in the doctrine of Papal Infallibility?

"He* who wishes to measure the immense range of these resolutions, may be urgently recommended to compare thoroughly the third chapter of the Decrees in Council with the fourth, and to realize for himself what a system of universal government and spiritual dictation stands here before us. It is the plenary power over the whole Church as over each separate member, such as the Popes have claimed for themselves since Gregory VII., such as is pronounced in the numerous Bulls since the Bull *Unam Sanctam*, which is from henceforth to be believed and acknowledged in his life by every Catholic. This power is boundless, incalculable: it can, as Innocent III. said, strike at sin everywhere: can punish every man, allows of no appeal, is sovereign and arbitrary, for, according to Bonifacius VIII., the Pope carries all rights in the shrine of his bosom. As he has now become Infallible, he can in one moment, with the one little word *orbi* (that is, that he addresses himself to the whole Church), make every thesis, every doctrine, every demand, an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom—or, as the canon-

* *Letter of Dr. Döllinger to the Archbishop of Munich.*

ists say, the tribunal of God and that of the Pope are one and the same. This system bears its Romish origin on its forehead, and will never be able to penetrate Germanic countries. As a Christian, as a theologian, as an historian, as a citizen, I cannot accept this doctrine."

It was this view of the subject which caused another liberal Catholic to say:—

"We* have written under a deep sense of anxiety in presence of a serious danger, threatening primarily the internal condition of the Catholic Church, and then—as is inevitable with what affects a corporation including 180 millions of men—destined to assume vaster dimensions, and take the shape of a great social problem, which cannot be without its influence on ecclesiastical communities and nations outside the Catholic Church."

"This danger does not date from yesterday, and did not begin with the proclamation of the Council. For some twenty-four years the reactionary movement in the Catholic Church, which is now swollen to a mighty torrent, has been manifesting itself; and now it is preparing, like an advanced flood tide, to take possession of the whole organic life of the Church by means of this Council."

It is in reference to this reactionary movement against the principles of political, intellectual, and religious freedom, that the same author observes:—

"The† necessity of a complete *renovation of the Church* is already dawning on the vision of all who think without prejudice; while to the few only its nature and method are as clear as the thing itself. To speak out such ideas openly, I hold to be a sort of duty of charity towards mankind."

Certainly if by reason of revolutions any of the govern-

* *Janus*, Preface, p. 14.

† *Ibid.*, p. 17.

ments of this world have lost their stability, it would be only a wise policy upon their part to attempt to recover it by an alliance with a Church which is secure from revolution. On the other hand, it is evident that if the Church herself were subject to revolution, then it would be an equally wise policy in nations not to seek for safety in alliance with such a Church; for this would be only to flee from one revolution to another, and to civil complications to add those which are ecclesiastical.

Accordingly, when magniloquent appeals are made to nations and kingdoms, to seek peace and security in an alliance with the Catholic Church, what is the real state of the case, as represented by Liberal Catholics?

“It* may be conceived that loyal but farsighted Catholics, like Montalembert, are profoundly afflicted at the course things are taking in questions of decisive interest for the authority and the whole future of the Church. The religious indifference of the age will prevent any open schism in the Catholic Church; but the internal apostasy will be all the more extensive. All modern culture will separate itself in spirit from the Church, which has nothing but anathemas for the development of the human mind. And when an *Œ*cumical Council, which is the highest teaching authority in the Church, degenerates into the instrument of an extreme party, and sanctions doctrines in glaring contradiction to the history and teaching of the Church, *the very foundation on which the confidence of faith has hitherto reposed, is undermined and destroyed.*”

When her own foundations are represented by liberal Catholics as so insecure, can they believe the Church to be in a condition to offer security to the nations?

* *Letters of Quirinus*, p. 32.

And, after all, what is the remedy offered by the Church to the nations, for the present disorganization of society? —The extinction of nationalities.

“The* contentions of Gallicanism and Ultramontanism,” says Dr. Manning, “obscure the authority of the Church, and make it doubtful . . . Ultramontanism is Catholic Christianity. . . . Gallicanism is Nationalism: that which the Gospel casts out; that which grew up again in mediæval Christendom.”

“The† assimilation of all national distinctions to a higher type—the *extinction*, that is, *of nationalities* in Christ Jesus—eliminated Jew and Greek, Teuton and Latin, from the sphere of faith.”

Certainly, the Apostle says,‡—“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus;” but this no more means an extinction of nationalities, than it means an extinction of the difference between the sexes. What can be the meaning of making nationalities one by a process of extinction? Or male and female one in Christ Jesus, by ceasing to recognize the difference between them? Nationalities are made one not by annihilation, but by a process of mutual love and charity; just as a family is made one upon the same principle. Doubtless in the time of the Roman Empire under the most absolute despotism, the test of unity was not either love or charity, but helpless and mute subjection to one domineering power; and thus the extinction of nationalities.

The extinction of Gallicanism, however, and consequently of Nationalism, was one main object of the Council. It is

* *Essay ii.*, p. 47; *Essay i.*, pp. 39, 40.

† *Privilegium Petri*, *Essay i.*, p. 36.

‡ *Galatians* iii. 28.

the Church against the Nations:—nations, as political societies, are no longer Catholic, and therefore must be extinguished. When the Church has accomplished this object, and readjusted its own laws and internal administration—then—

“Why* should it seem to be the vision of a dreamer to hope that from these things may arise a *new order*, and a *new Christian world*? Christendom is not more sick and shattered now than it was when St. Gregory went to his rest. . . . We are but in a *new crisis* of the old work and conflict. A *new European order*, with *new frontiers*, *new centres*, *new powers*, *new dynasties* may spring up around the See of St. Peter; and the Pontiffs, calm and changeless in their supremacy, will enter into *new relations* with a *new world*, upon old laws which are changeless as the succession of seasons and of tides. We are not shaken nor alarmed by *revolutions*. We protest against them; we may be crushed by them; but we rise again.”

Certainly, this is very like the expression—“*Ecce, nova facio omnia* ;” but there is this difference, that whereas in the one case all things are made new by the Coming of the Son of Man in the clouds of heaven; in the other case all things are to be made new by the extinction of nationalities, and investing the Pope with a more absolute authority.

“It† is evident that at this moment there is hardly a Government on earth which acknowledges the Catholic Church to be its guide. Governments, the public law of States, and international law, have all departed, some more and some less, from the laws of the Church. Nations, as political societies, are no longer Catholic.”

“We are not shaken or alarmed by revolutions!” But if

* *Privilegium Petri*, Essay i., p. 100.

† *Ibid.*, Essay i., p. 96.

the revolution occurs *within* the Church, what then? This the Ultramontane does not take into account, but the liberal Catholic does;—a revolution which, it is apprehended, may be even greater than that among the nations. Papal Infallibility cannot allay it, because Papal Infallibility is the main cause of it. There were in Jerusalem prophets who saw for her visions of peace; but “there is no peace, saith the Lord God;” and certainly the liberal Catholic sees no peace for the Church except in a renovation, a reformation, or else a revolution within the Church itself.

Both the Ultramontane and the Gallican agree in the necessity of some re-adjustment of the Church; but each regards the other as one main cause of the necessity. The Gallican regards the Vatican Council as attempting to impose upon the world an extravagant and impossible theory; the Ultramontane regards the Gallican as upholding a theory possible indeed, but fatal to the authority of the Church. What if the separation between the Church and the State should be designed by Divine Providence, in order to secure the stability of the State, while the Church passes through her ordeal of reformation, renovation, it may be revolution; and that her relations with the State may be renewed, when the Divine design is fulfilled—“*Ecce, nova facio omnia?*”

Liberty of thought, and consequently of private judgment, had begun to manifest itself especially among certain learned Catholics in Germany; and as this was deemed irreconcilable with the essential constitution of the Church, a Syllabus was promulgated by the Pope, specifying certain *Errors* so called, arising out of the Liberalism of the day. “God has laid on me,” says the Pope,* “the duty to declare the truths on which Christian Society is based, and to condemn the errors which

* *Privilegium Petri*, Essay i., p. 6.

undermine its foundations. And I have not been silent. In the Encyclical of 1864, and in that which is called the *Syllabus*, I declared to the world the dangers which threaten Society, and I condemned the falsehoods which assail its life. . . . To you, Venerable Brethren, as Bishops of the Church, I now appeal to assist me in this conflict with error. On you I rely for support.”

Now, then, what is the nature of this conflict with error, and how is it carried on? Among the *errors* which Authority is to put down are to be found the following:—

Error 1. “That in this age it is no longer expedient that the Catholic religion should be treated as the only religion of the State, all other worships whatsoever being excluded.”

Thus, the Catholic religion alone is to be tolerated.

Error 2. “Hence it has been laudably provided by law in some Catholic countries, that men thither immigrating should be permitted the public exercise of their own several worships.”

Thus, no public worship but that of the Catholic religion is to be tolerated.

Error 3. “For truly it is false that the civil liberty of all worships, and the full power granted to all of openly and publicly declaring any opinions or thoughts whatever, conduces to more easily corrupting the morals and minds of peoples, and propagating the plague of indifferentism.”

Thus also, civil and religious liberty are no longer to be tolerated.

Error 4. “The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.”

“Thus the *Syllabus* closes,” says Janus,* “with the noto-

* Page 20.

rious assertion, that they are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable."

Indeed, Dr. Manning himself says,* "The Sovereign Pontiff, in the last proposition of the Syllabus, condemned the pert audacity of those who call upon the Pope to reconcile himself with modern progress. It is for modern progress to reconcile itself with the Pope."—"It is difficult," says Quirinus,† "to exaggerate the conflicts between Church and State that may be expected to follow."

Is it any marvel that the liberal Catholic, speaking of the conflict between Church and State to which such principles must necessarily give rise, should affirm:—

"In‡ this contest the Church cannot conquer, because the spirit of the age is against her; but the very crash of so mighty an edifice would cover and destroy with its ruins the institutions of the State itself, perplex consciences, and entail universal mischief by, for the first time, fully confirming the spirit of absolute negation of the ethical and ideal conception of life."

Here, then, we are told that in this conflict it is the Church that falls; but if the Church, then Infallible Authority; and if Infallible Authority, then all that is founded upon that Authority. In this case, Councils themselves fall with the Church; for it is not Councils that give authority to the Church, but the Church that gives authority to Councils. As far as the Church is represented by the majority in a Council, the Vatican Council has involved in this conflict the whole Catholic Church; but there is a minority which maintains principles the very opposite; so that there is war within the

* *Privilegium Petri*, Essay i., p. 100.

† Page 34.

‡ *Quirinus*, p. 22.

Church itself. "Let* us not be troubled about it," says Père Gratry; "the Church of Christ will not perish through this dispute." . . . "I know that in spite of the crimes, the follies, the falsehoods, and the errors of men; I know that the Holy Spirit will most certainly display, in the Catholic Church, and in the whole world, all justice, all truth, all *liberty*. And he will reunite in justice, and in truth, and in *liberty* all the men of goodwill who dwell throughout the whole world."

What, then, is the scene presented in the Catholic Church at this day, on the subject of *liberty*?

According to Dr. Moehler, the Church claims to be a perpetual Incarnation upon earth of the Son of God. We are further told by others, that the Sovereign Pontiff is to us at present what Christ Himself would be if He were now upon earth—God Incarnate. According to the liberal Catholic, Christ in heaven is carrying on a conflict in favor of liberty of conscience, liberty of thought, liberty of worship. According to the Ultramontane, the vicarious Christ upon earth is engaged in war against this very liberty. In this respect it is literally Christ against Christ. Now, as the Apostle says, "Is Christ divided?"

The same is the case whether, instead of Christ, we say the Holy Spirit.

And now with regard to *heretical perversity* in rejecting the Infallibility which establishes the Divine certainty of faith. Is such a dogma a security from error?

It has been objected† that the new decree of Infallibility would be no remedy for the perversity of those who reject the decisions of the Supreme Pontiff, and appeal from them to a

* *Letter* ii., p. 48.

† *Privilegium Petri*, *Essay* ii., pp. 30, 36.

General Council; inasmuch as their aberrations come not from error of intellect, but from perversity of will.

To this Dr. Manning replies :*—

That such a decree would satisfy those who out of heretical perversity oppose the Faith, is not to be expected. “But if there be a hope for them, it would be in rendering clear, beyond all possibility of question, the Divine certainty of Faith; and this is closely connected with the Divine authority of the Head of the Church.”

Let us then take the case, not of perverse unbelievers in Infallibility, but of highly educated, orthodox, and profound believers in this doctrine as now defined. In what respect is the Ultramontane Catholic, by reason of this doctrine, more secure from error than the Gallican? What is it that he may piously believe as perfectly consistent with the Divine certainty of faith?—That which a Bishop of the Roman Catholic Church has pronounced to be—“*Romanism gone mad.*” It is to modern believers in Infallibility that Père Gratry is referring when he says :†—

“After which we find madmen in the nineteenth century introducing into conversations, nay, even teaching and writing these unimaginable doctrines; that *the Pope is the Eucharist*; that *the Pope is the Holy Spirit*; that the Pope has the right to say, ‘I am the Way, the Truth, and the Life;’ that the world must at length be taught what the Pope is, and that this century is destined to accomplish for the mystery of the Papacy that which the age of Arius did for the Divinity of Jesus Christ.”

“Is it not to myself that a Priest, a man very pious, very zealous, very well informed, said and repeated these words:—

* *Privilegium Petri*, Essay ii., pp. 30, 36.

† *Letter* iii., p. 22.

‘Yes, there is upon the earth a man who can say, *I am the Holy Spirit?*’ It is to myself that a monk, well known and deservedly so, said: ‘I *adopt* everything which you have just enumerated and *blamed*.’ It is to myself that a most honorable Catholic writer, after a discussion upon this point, wrote a long letter to maintain as pious and true this proposition—*The Pope is the Eucharist.*’

“They write that we all know with certainty only one single thing, namely, that no man knows anything except one alone, except the man with whom God is for ever,—the man who hears the thoughts of God. . . . Everything consists in following firmly his inspired directions.”

“But listen to this: *The Sovereign Pontiff is the third visible presence of Jesus Christ amongst us.* . . . He is the visible shadow which emanates from the invisible Head of the Church in the Holy Sacrament. . . . The Pope is for us in our whole conduct, that which the Holy Sacrament is for our adoration: the two mysteries are intertwined, so to say, the one with the other. . . . One might as well try to be a good Christian without devotion to the Blessed Virgin, as without devotion to the Pope. The devotion to the Pope is an essential part of Christian piety; an indispensable element of all Christian holiness. . . . The way in which the Pope represents God is as if heaven were always open above his head, and that, like Stephen, he saw Jesus on the right hand of the Father. . . . We must not allow ourselves any cowardly doubts upon that which concerns his sovereignty, either spiritual or temporal; for his temporal royalty is itself a part of our religion. . . . We must not allow ourselves the disrespectful disloyalty of distinguishing in him and his ministry,—between that which we may consider human, and that which we may acknowledge to be divine.”

Now so far from a belief in Infallibility being a safeguard

against the doctrines that the Pope is the Holy Spirit, and that he is the Eucharist, these Catholics regarded a belief in these doctrines as the very foundation of that dogma. For if the Pope be to the Church what Christ would be if He were upon earth,* then, as Christ is the Bread of Life, so is the Pope the Eucharist; and for the same reason, if Christ is infallible, so is the Pope. Moreover, upon the same principle, if the voice of the Pope be the voice of the Holy Spirit speaking to the Church only through the Pope as His organ, the same process of reasoning which enables a person to believe the Pope to be the Bread of Life, enables him to believe that he is the Holy Spirit. Infallibility *is* a Divine attribute. The Pope is not merely a *representative* of Infallibility, but *is* himself Infallible; the representation is lost in the realization.

And, certainly, any one believing the Pope to be the one grand source of all Divine truth upon earth, cannot make his faith too certain, too secure; for the more he invests with Divine attributes the author of his faith, the more he invests his faith with Divine certainty. To such a one it is a consolation to believe, not only that the Pope represents Christ, that he represents the Eucharist, that he is the organ of the Holy Spirit; but that he actually is Christ, and the Eucharist, and the Holy Spirit; so that the source of his faith is Infallibility itself: and thus he is sure that his faith cannot possibly be wrong; for that whatever the Pope says *ex cathedra*, must be a Divine revelation.

Now as all dogma is thus made to rest upon the infallible authority of the Head of the Church, so is the whole Christian

* Thus the Jesuit Schrader, a learned theologian—"The Pope is infallible because he is the representative of Christ upon earth."—*Quirinus*, p. 63.

religion thus placed at the disposal of one man. “The privilege of Infallibility, when the Supreme Pontiff defines anything *ex cathedra*, is to be ascribed not to those whom he has previously consulted, but to the Roman Pontiff himself.”* If he is the sole interpreter and judge of his own privileges, no man, whether Bishop or Archbishop, has any right to define to him the duties of his office, or say what he can do legitimately and what he cannot. The Pope does not ask their opinion. That he by himself is infallible, must be received by Catholics as a part of Divine revelation. The consequences are thus represented by Mr. Maskell, formerly Chaplain to the Bishop of Exeter, and afterwards a convert to the Roman Catholic Religion. He almost “shudders” at it, he says; “it takes away his breath to read it,”†—

“To assert for the new dogma the authority of *a Divine revelation*, does not raise it to the height of the tremendous mysteries of the Christian Faith; but it brings them down to the same level. To put it in another way: The strength of every chain is limited by the weakest link; and we are called upon to suspend the proof of every doctrine of Christianity—of the existence of the One True God, of His attributes, of the Blessed Trinity, of the Atonement, of everlasting life—upon nothing stronger than the present authority of the Apostolic Constitution, which has published the definition of the Council of the Vatican. Men have gone to the stake in proof of their belief in these eternal truths: we must profess ourselves ready to die in order to give the same evidence of the reality of our faith in the personal Infallibility of the Pope; and only because, of the authority which proposes it to the world as *a Divine revelation*.”

* *Privilegium Petri*, Essay iii., p. 111.

† *What is the Meaning of the late Definition on the Infallibility of the Pope?* Second Edition, p. 12, etc.

... “The Vatican Council,” says Mr. Maskell, “has not only conferred upon the Pope all that Christians have always believed with regard to the infallibility of the Church in faith and morals, but also other powers which the Church—the Catholic Church in Council—has never arrogated to herself.

“In a word, the whole *magisterium*, or doctrinal authority of the Pontiff, as the supreme doctor of all Christians, is included in this definition of his Infallibility. And also, all legislative or judicial acts, as far as they are inseparably connected with his doctrinal authority; as, for instance, all judgments, sentences, and decisions, which contain the motives of such acts, as derived from faith and morals. Under this head will come laws of discipline, canonization of saints, approbation of religious orders, of devotions, and the like; all of which intrinsically contain the truths and principles of faith, morals, and piety.

“It takes away the breath even to listen to the enumeration of these specimens of what is included within the limits of the definition of the Infallibility of the Pope. For they are only specimens, offered ‘for instance,’ and as examples of ‘*the like*.’

“Almost with a shudder, and with the feeling that merely to suggest such a question shocks all our notions of what is due only to God Himself, we ask; Can these words, can such language mean, that we are to regard with equal reverence every sentence of the *Syllabus*, and of our Lord’s Sermon on the Mount? or the Bull of October, 1869, and our Lord’s discourse at the Last Supper? or every indulged prayer, and the *Our Father*? Are we bound to submit to all these *equally*, and to use them all *alike*, and without the least distinction with regard to their Divine authority, as infallibly teaching us what we are to believe in faith and morals, and

how we are to pray? If the passage I have quoted does not mean that, what does it mean?

“We believe in the Resurrection of Jesus Christ, and that He has ascended up on high; and according to this last interpretation we are now required to believe with the same supernatural faith exactly, neither more nor less, that St. Philip of Neri, or St. Rose of Lima, or every one, without distinction, of the twenty-six Japanese Martyrs, is beyond a shadow of doubt in heaven. For them no further judgment, no last Great Day: their sentence immutable has been pronounced for all eternity, not by Him Who alone knows all motives, Who alone has seen the secret springs and object of every action of their past lives; but by a man who has weighed human testimony in each individual case, fought out and argued before a human tribunal.

“This, we are told by some, is what we must all, at this moment, believe under pain of eternal damnation; because we have no more assurance that our Lord is in heaven than we have of the last canonized saint; because the true interpretation of the new dogma is the personal, *separate*,* independent, and absolute infallibility of the Pope.”

The dogma of Infallibility, as here described, has now become the *articulus stantis aut cadentis Ecclesiae*; but it is

* *Privilegium Petri*, Essay iii., p. 113. Dr. Manning says that by *separate* he means only *distinct*. It is obvious that, as an Ultramontane, he must mean something more than the Gallican; and accordingly he interprets *distinct* in a sense which the Gallican understands as equivalent to *separate*.—“In the exercise of his supreme doctrinal authority, or *magisterium*, he (the Pope) does not depend for the infallibility of his definitions upon the consent or consultation of the Episcopate, but *only* on the Divine assistance of the Holy Ghost.”—The Gallican conceives that, in this case *distinct* is synonymous with *separate*; and at all events, that the Pope is at liberty so to regard it, if he chooses.

remarkable, that within the Church herself has been raised up a class of liberal Catholics who declare the doctrine not only to have no shadow of foundation in Scripture; but, if persisted in, to be the infallible sign of a falling Church.

“Of* all the Fathers,” says Janus, “who interpret these passages in the Gospels (Matthew xvi. 18; John xxi. 17), *not a single one applies them to the Roman Bishops as Peter’s successors.* How many Fathers have busied themselves with these texts, yet not one of them whose Commentaries we possess—Origen, Chrysostom, Hilary, Augustin, Cyril, Theodore, and those whose interpretations are collected in catenas,—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter! Not one of them has explained the rock or foundation on which Christ would build His Church, of the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself, or Peter’s confession of faith in Christ; often both together. Or else they thought Peter was the foundation equally with all the other Apostles, the Twelve being together the foundation-stone of the Church.”

According to this account, neither in the Scriptures nor in the Fathers is there to be found any testimony in favor of the modern dogma of Infallibility. But what then? The Church does not need their testimony: the Church was anterior to the Scriptures, and has a Divine living voice of her own independent both of the Scriptures and of the Fathers.—“It hath seemed good to the Holy Ghost and to us:” this is sufficient: this constitutes the dogma a Divine Revelation; and what more than a Divine revelation can be the Scriptures themselves? May they not, indeed, be something considerably less; seeing it is affirmed, that they do not claim for themselves Infallibility?

* Page 91.

And now let us see with what triumph this dogma of Infallibility is proclaimed to the whole world to be a Divine revelation—with what pomp the Headstone of the Building is brought forth with shouting, and raised by the Builders to the summit of the heaven-reaching Tower.

On Monday, July 18, the great day of the new dogma, the Pope enters the crowded Basilica of St. Peter's, wearing the crimson cope and white mitre proper to the office of the Holy Spirit; surrounded by his household, and by the great officers of the State, by the Swiss and Noble Guard. He ascends the throne placed in the apse of the Aula, and exactly opposite the altar where the mass of the Holy Ghost was celebrated by Cardinal Barili before the Pope's arrival. The Holy Gospels are placed on the desk erected for that purpose on the Altar. Prayers and chantings from the assembled crowd follow each other. The favorite chapter in St. Matthew is read about the Church being built upon the rock of Peter. The decree concerning Papal Infallibility is then handed to the Pope, who hands it to a Bishop, who reads as follows—"Most Reverend Fathers, are you pleased to pass the Decrees and Canons contained in this Constitution?"

Now let me quote the rest of the account from the *Tablet*, a Roman Catholic paper: *—

"During this the most solemn and impressive part of the ceremony, the heavy clouds which had been hanging over Rome since dawn, broke in a most awful tempest of thunder, hail, and lightning, close to the Vatican. Nothing could surpass the terrible grandeur of the scene. The dim cupolas, the darkening Aula, lighted up at intervals by the vivid lightning that flashed athwart its mass of shadows, and brought into temporary relief its majestic groups of priestly figures,

* For July 30, 1870.

their flowing crimson robes, and snowy mitres ; and, above all, the one stately figure pre-eminent above the crowd, round whose venerable head the lightning seemed to play with renewed vigor, lighting up its fixed and beautiful expression of calmness and courage. None who saw Pius IX. that day and at that moment, can ever forget his face ! None who heard the fury of the storm but recalled the first coming of the Holy Ghost, in a sound of a mighty wind rushing through the Cenacle, and preceding the great calm that fell on the Apostles.”

The Bishop having put the questions to the Council concerning the Decrees and Canons ; and the Council, with two exceptions, having passed them all :—

“ It was now the moment for the Holy Father to give his sanction of the Decree, without which it could have no force as part of the dogmatic teaching of the Church ; and he did so in the following form—‘ The Decrees and Canons contained in the Constitution just now read, have obtained the assent of all the Fathers with the exception of two. And those Decrees and Canons as now read, We, with the approbation of the Sacred Council, define, and by our Apostolic authority confirm.’

“ A tremendous flash lighted up the Basilica as the Pope concluded ; and fell, as we afterwards heard, in *via Monserrato* ; a peal of thunder, loud as if the heavens and earth had come together, shook St. Peter’s, and supplied all need of the salvoes of St. Angelo.”

The Vatican, the Supplement to the *Tablet*, says :—

“ It was exactly at half-past eleven on the morning of the 18th, amid peals of thunder and flashes of lightning, that the Holy Father promulgated the dogma of Infallibility. The storm was so violent, that at times the Basilica was enveloped in darkness. Some of the multitude, we are told, ‘ thought of Gallicanism, and said, It is a funeral : others thought of

the future, and exclaimed, We are on Mount Sinai !' Perhaps both were right. On that morning a dangerous heresy was destroyed, and the voice of God was heard, speaking by a greater than Moses."

The *Tablet* thus continues :—

" And when, as it seemed, the powers of the air had spent their fury in vain, the words of the Vicar of Christ were echoed by a burst of rejoicing so fervent, so universal and so jubilant, that the Basilica rang with it. From within the Aula, from the hushed and awestruck crowd gathered round the Confession of the Apostles, from the dense multitude that thronged apse and nave and transept, the shout of triumph arose again and again, and it was long before the return of silence permitted the Pope to deliver a very brief and eloquent allocution. Nothing could be more majestic and more paternal than his gesture and his voice ; and at the close another burst of acclamation echoed his words. The *Te Deum* was then intoned by the Pope, and joined in by a chorus of seventy thousand voices, the entire multitude taking up the alternate verses. The Pope left the Aula by the side door ; but some Catholic friends who succeeded in getting a place in the Chapel of the Blessed Sacrament, and who received his first blessing as Infallible Pontiff, state, that he seemed unconscious of fatigue and radiant with joy."

The very next morning arises an alarm among the Builders that the foundation of the whole building was giving way. To their mortification, the French troops which had mainly contributed to support the Temporal Power, were withdrawn from Rome ; for on that day the Eldest son of the Church declared war against Prussia ; for as Dr. Manning says— "The* definition was made on the 18th of July, and war on

* *Privilegium Petri*, Essay iii., p. 158.

the 19th. Since that date, a crowd of events have hurried to their fulfilment. The French Empire has passed away. Rome is occupied by the armies of Italy. . . . A period of storm has set in, and the rising waters of a flood may be seen approaching."

No sooner are the French troops withdrawn, than, on September the 11th, the King of Italy marches an army against Rome, which, after a short siege, on the 20th of that month surrenders. On that day, or in less than two months from the proclamation by the Pope of his Infallibility, the following scene takes place at Rome, as described by an eye-witness:—

"It* seemed as if a vast conflagration were extending its smoke, columns drawing nearer round the cincture of the city. The spectacle presented by the burning of Porta Pia was most grandly terrible and impressive. What produced the greatest impression, however, was not so much the sight as the sound of battle; the roar of the cannon, the shrill bursting and fall of bombs, the sharp fire of musketry."

"I must not omit the noticeable circumstance, proof of which I saw during these last hours of the Temporal Power in Rome.

"From the terrace roof, my attention was attracted by a lofty column of smoke which rose from behind the Vatican colonnades, and which I supposed to proceed from an attack at the Porto Cavallaggieri. That gate was never attacked; and the smoke was caused by the burning of the papers and records of a famous Institution—no other than *The Holy Office*, whose gloomy pile rises behind those colonnades left of the piazza of St. Peter's. The ecclesiastical officials, as I afterwards learned, had so many documents to destroy from the archives of the

* *Union Magazine*, January, 1871. *Italy and the Papacy*.

Inquisition, that a chimney had caught fire ; hence the appearance I had noticed. If that Institution were just and defensible in its spirit and agency, why this eagerness to annihilate its memorials, in the hour of what we may, not uncharitably, desire to consider and remember as its dying agony ?”

Now, we have seen it affirmed by liberal Catholics that the Church is on the eve of a great Reformation.

What course is this Reformation to take ?

In *The Apocalypse Revealed**—on the words—‘The ten horns which thou sawest are ten kings’—it is said—“This signifies *The Word* as to its power derived from Divine Truths among those who are in the kingdom of France, and are not so much under the yoke of the Popish dominion ; with whom, however, there is not *as yet* a Church separated from the Roman Catholic Religion.” Twice again, it is said, that in France, with those among whom *The Word* is yet in some power, there is not *as yet* a Church separated from the Roman Catholic religion. There is not *as yet* ; intimating that the time is to come when such a Church is to be.

Is there at present any prospect of such a Church ? Clearly there is ; and it is to such a Church that the new Catholic Reformation is to lead. Has not Père Hyacinthe raised his voice to proclaim a coming Church in which, in place of the edicts of Popes, the decrees of Councils, devotions to the Virgin, and the worship of Saints, **THE WORD OF GOD** shall be an open Book, to be read and studied by every Christian ? Moreover, has not Janus very clearly pointed out what kind of Church the new era is to introduce ?

“There† are,” says he, “many National Churches which were never under Rome, and never even had any intercourse

* By *Emanuel Swedenborg*.

† Page 84.

by letter with Rome, without this being considered a defect, or causing any difficulty about Church communion. Such an autonomous Church, always independent of Rome, was the Armenian, the great Syro-Persian Church in Mesopotamia, the Ethiopian or Abyssinian Church ; and further, the Irish and ancient British Church was for centuries autonomous, and under no sort of influence of Rome. In all these instances every Church manages its own affairs in perfect freedom and independence ; and maintains its own traditional usages and discipline ; all questions not concerning the whole Church or of primary importance being settled on the spot.”

It is to such an ancient organization that Catholic Reformers in these days propose to bring back the Church ; and in direct opposition to the Syllabus, to encourage principles of political, intellectual, and religious, freedom and independence of judgment. To this end, says Janus,—“The* necessity of a complete *renovation of the Church* is already dawning on the vision of all who think without prejudice.”

Is this *renovation* related to the Last Days ?

We have seen how it has been affirmed—That the Church can never err ; that she is the only Divine witness, teacher, and judge of the revelation entrusted to her, that there is no tribunal to which appeal from the Church can lie, or which can revise, criticise, or test the teaching of the Church ; that she is sole and alone in the world ; that her Christianity was not derived from Scripture nor depends upon it ; that the doctrines of the Church are not only incorrupt, but incorruptible ; that there is no need nor any possibility of the Church requiring any Reformation as a teacher of faith and morals ; that all her dogmas and morality are to be revered as the sentences of Christ Himself ; that all the doctrines of the

* *Janus*, p. 17. Preface.

Church are as pure to-day as on the day of Pentecost; and that the Church is the sole, supreme, and final Judge of her own Infallibility. But, further,

We have seen, that as this theory of the Church is from the day of Pentecost to the Last Judgment unchangeable, it necessarily reaches down into the very time when the Sun is black as sackcloth of hair, when the Moon or Church has no light to give, when the true knowledge of Christian doctrine has fallen from heaven to earth, when false prophets every where abound, persuading even the very Elect that neither the Sun nor Moon is darkened—that the Church is that which it is not, and is not that which it is. The consequence is, that at this period there are two classes of prophets: true prophets who see light to be light, and darkness to be darkness, and who consequently maintain that at that time the Sun is darkened, the Moon does not give her light, and the Stars have fallen from heaven. On the other hand, there are false prophets who prevail over the true, who put darkness for light and light for darkness, who consequently maintain that at that time the Sun is not darkened, neither has the Moon ceased to give her light, nor have the Stars fallen from heaven, inasmuch as never can the Church suffer any the least *obscuration* either as to faith or morals; she is inundated with the light of the Lord, and ever pours forth her rays over the whole surface of the earth.

Now, there being at this period these two classes of prophets, what shall we say of the *Elect*? We are told by the larger class of prophets, that the Elect belong to the class which maintains that the Sun and Moon are still shining, inasmuch as the light of the Church never can fail; and that her doctrines are as pure and spotless at that time as on the day of Pentecost. The Sun is indeed darkened; but the Elect are taught by the prophets not to believe it. The Moon does not

give her light; but the Elect are taught that so to believe is heresy. As to the Stars that fall from heaven, they are no other than heretics. The reason is, that these prophets at that period see darkness as light, and light as darkness; and the Elect at that time are only the flock who submissively follow the teaching of their pastors, and are in the intellectual condition of those of whom it has been said in the present day—“They are the most ardent of their Creed; and their bondage to extravagant doctrines is as conspicuous as their unquestionable charity.”

Now it is certain that, at the time when the Sun and Moon are darkened, there is no genuine light in the Church, consequently no Divine illustration, and no spiritual discernment. Nevertheless, as a profession of Christianity still continues, it is obvious that, where there is no illustration, Christianity is made to rest, not upon genuine spiritual discernment, but upon something that has been substituted in its place, and indeed is absolutely necessary; in order that Christian doctrine may rest upon a basis of some kind or other. In this case, the distinction between good and evil, truth and falsehood, has for its only basis not spiritual discernment but *infallible authority*; and thus when the Sun and Moon are darkened, Infallible authority becomes the only basis of Christianity, without which the whole Christian religion in one crash falls to the ground.

The dogma, therefore, of Infallible Authority is itself an infallible sign of the decline and decay of spiritual discernment; as such it is an infallible sign of the last phase of the Church—the darkening of the Sun and Moon: for that Infallible Authority demands the total obscuration and extinction of the light of truth, or of all spiritual discernment on the part of the individual, is evident from the very theory of Faith and of Authority.

“ Is* it sufficient to make one a Catholic in point of faith, that he believe the same things that the Catholic Church believeth ?”

“ No; unless the Catholic Church be also the ground of his belief; for whosoever doth believe any point upon no other ground, but only because it seems to his private judgment to be contained in Scripture, or to be *in itself true*; yea, even though he should believe in this manner every thing that the Church believeth, yet he should not be a Catholic, and so may be damned for want of faith.”

The spiritual discernment of the individual is here denounced as private judgment, and as subjecting him to damnation for having faith in the truth rather than in authority.

Can we wonder, then, that, in the last time—the time of a total obscuration of spiritual discernment—Infallible authority should be the only thing left upon which men can rely, the only bond which holds the Church and society together? that its advocates should be fired with such desperate zeal in its favor; and forebode to the world, if they do not threaten, sedition, revolution, anarchy, and ruin, if it refuse to Infallibility unconditional surrender? In the meantime, there are those who have preserved to themselves a conscience of their own, a power of spiritually discerning truth from falsehood, and who refuse therefore to exchange their own liberty of thought for bondage to the assumed Infallibility of another. These men, illustrated by a light from within which reveals to them the obscuration of the Sun and Moon, protest against the compulsion to believe that the Sun and Moon are still shining, when they are not.

The consequence is that, in the present day, it has been

* *Catechism* quoted in the *Tablet* and approved, Saturday, April 29, 1871; p. 521.

said,—that “We* may be on the eve of a schism similar in importance to that of the sixteenth century, and we may possibly see the birth of a *new religious system*, or the resuscitation of an old one, which will ultimately solve the perplexities of those races which can neither endure the incurable corruption of Roman Catholicism, nor adapt themselves to the forms of distinctive Protestantism.”

As to the resuscitation of an *old religious system*, this Protestantism itself professed to be—viz., a resuscitation of *primitive Christianity*. But primitive Christianity was founded upon the principle of love and charity as the essentials of the Christian Church; whereas Protestantism placing faith before charity, has merged primitive Christianity into a chaos of incompatible faiths. Then as to the primitive Christianity in the Catholic Church, “I may say in strict truth,” says Dr. Manning,† “that the Church has no antiquity. It rests upon its own supernatural and perpetual consciousness. Its past is present with it; for both are one to a mind which is immutable. *Primitive* and *modern* are predicates not of truth, but of ourselves. The Church is always primitive and always modern at one and the same time; and alone can expound its own mind, as an individual can declare his own thoughts. . . . The only Divine evidence to us of what was primitive is the witness and voice of the Church at this hour.”

And what is the witness and voice of the Church at this hour?

It is a voice which would silence all intellectual disaffection by these words—“It seemeth good to the Holy Ghost and to us that we are Infallible.” This is the answer to all

* *Times*, April 18, 1871.

† *Temporal Mission of the Holy Ghost*, p. 227.

appeals to fact or argument. "It is time,"* says Dr. Manning, "that the pretensions of historical science and scientific historians, be reduced to their proper sphere and limits. And this the Council will do, not by contention or anathema, but by the words—' It hath seemed good to the Holy Ghost and to us.' " With regard to the independent exercise of reason, all its conclusions are cut short by the circumstance that—"Pius† IX. really holds his Infallibility to be the divinely ordained panacea for effecting a thorough cure of mankind, who are now sick unto death."

As to an impending *religious schism* similar to that of the Reformation, it is but the beginning of the end. "*Ecce, nova facio omnia*" is not the description of a sect or a schism, it implies an entire renovation of Christendom, and pre-eminently of the Catholic Church, which has now arrived at a crisis thus described by Catholics themselves:—"Either her† message is true, and then all who refuse obedience to the Chair of Peter are rebels against the Most High, and without hope of salvation; or, it is false, and then the Church of Christ has ceased to exist. Such is the dilemma which the decree of the Vatican Council puts before all the members of human sects. It is no longer possible for them to halt between two opinions."—The Church§ claims to be God's one accredited messenger to mankind, intolerant of rivals. "Scripture does not put forth any such claim in its own behalf—to put forth such a claim without foundation is nothing less than insolent blasphemy. The Catholic Church is either Vice-God, or Anti-God, and this fact wonderfully simplifies the issue."

* *Privilegium Petri*, Essay ii., p. 126.

† *Quirinus*, p. 525.

‡ Supplement to *The Tablet*—*The Vatican*, Saturday, July 30, 1870.

§ *Dublin Review*, April, 1871; p. 269.

Similar alternatives have been placed before us by Ultramontanes throughout the present argument. Either the Church is pure, spotless, and perfect, or there is no Church whatever. Either the Pontiff possesses Infallible authority, or Christianity is without foundation. Either the Decrees of the Pontiff are a Divine Revelation, or there is no authority for any Divine Revelation. Either Ultramontanism is true, or else Christianity is false, and society a ruin. How is it, however, that if the Church be Vice-God, the decrees of the Pope when speaking *ex cathedrā*, are “irreformable in and of themselves, and not because the Church, or any part, or any members, of the Church should assent to them?”

Can we wonder that, in this case, Gallicans also should announce to the Church *their* alternatives, namely, Reformation or Revolution? Under all these circumstances, is it any marvel that the question should be asked, “What government, at this day, professes to be Catholic?”—“What country in Europe at this day recognizes the unity and authority of the Catholic Church as part of its public laws?”—Or that Catholics should be raised up within the very Church itself, who denounce the claims to Temporal power founded upon Ultramontane pretensions, as “infernal fanaticism?”

So much then for the Present State of Christendom.

The question recurs,—If there is to be a Reformation, what course is it to take? We have already seen that it is to be that not of the extinction, but of the revival of National Churches. But will the theology of these Churches be only the old theology taken from out of a dominant Church, and redistributed among confederate Churches; or is the theology itself to be reformed, and to give rise to *a new religious system?*

In answer to this question we observe, that we have taken as our guide the interpretation of Prophecy, and upon

that interpretation we take our stand: that interpretation is to the effect, that these are the Last Days of the Christian dispensation, when the Church is in obscuration, and the Son of Man reveals Himself in the clouds of Scripture.

Now, we have seen that the *clouds* of Scripture are the letter of the Word, and that it is in these that the Son of Man reveals Himself. But how do we know that He reveals Himself? Before the Coming of the Son of Man the Church was interpreter; but at the Coming of the Son of Man the Church is in a state of obscuration, and, as such, both her interpretations and her authority are under the same eclipse. How then, without the authority of the Church, can we be assured that the Son of Man reveals Himself? The answer is, Because truth is then seen in the light of truth, and this light enlightens the rational faculties. When, on the other hand, the Church is in obscuration, so also is human reason; and hence it is said in this case, that to human reason revealed doctrines are altogether inaccessible. In the new order of things, however, although human reason cannot of itself ascend into the region of Divine light; yet Divine light comes down into human reason, transforming the rational mind of man into an image and likeness of God, so that Divine truth is not only believed, but is also understood.

There can, however, be no perception of the light of truth, unless there be first of all a love of truth, a hungering and thirsting after truth which impels the mind to go in search of that which it has not yet found, and which the Church, by reason of its obscuration, cannot supply. If there were no such want on the part of the human mind, the Second Coming would be to no purpose: the very fact that there was to be a Second Coming consisting of the revelation of the spiritual sense of the Word, shews, that there would be those who would receive it, because there would be those who would

feel the want of it. Still it is certain, that however they might feel the want of it, their hungering and thirsting would be in vain, unless the letter of Scripture were a medium capable of transmitting such a revelation. If this were not the case, and yet the Coming of the Son of Man implied a new revelation of spiritual truth, we could look for it only in a new Bible. But even in a new Bible it would be equally rejected; for the opposition is not merely to the medium through which it is conveyed, but to the very truth itself. If men really loved spiritual truth, they would not complain that it is to be found in the letter of the Bible: they would know, that spiritual truths could be made known to us only through the medium of natural signs.

Who, however, is the *Son of Man*?

“In* the City, or Church of God, described in the twenty-first chapter of St. John’s Revelation, there was no Temple; no material fixed place of God’s visible Shechinah, though there must be synagogues or places for public assemblies; but Christ Himself was the Light or Shechinah; and therefore to Him, as the only true Image of the invisible God, it is proper to direct our cogitations and prayers.”

There is, then, an Image which is the Image of the invisible God, and described by St. Paul as the express image or form of the Divine substance. This Image of the invisible God is in a Human form. This Human form is the revelation of the Divine essence or substance of which we can know nothing apart from the Humanity or Divine Manhood through which it is revealed. This Divine Manhood, then, is the sole object of worship; and as such to Him alone it is proper to direct our cogitations and prayers. It is of this Divine Manhood that it is written—“These things saith the Son of God,

* Archbishop Tenison on *Idolatry*, p. 388.

who hath his eyes like unto a flame of fire, and his feet are like fine brass."

But who is it that here calls himself the *Son of God*? The same Being who before was called the *Son of Man*, and was described in the same terms as having "his eyes like a flame of fire and his feet like unto fine brass." Why then is the *Son of God* called also the *Son of Man*? To know this, we must first know in what respect man is man. Originally man was created in the image and likeness of God; indeed, it is the image and likeness of God which is man. But in what respect can man be said to be an image and likeness of God? It is universally agreed, that this image and likeness has especial reference to the rational mind; and that it is of the rational mind that humanity is pre-eminently predictable. On this ground it is, that, as images and likenesses of God and thus rational beings, angels are men and hence are in the human form; nay, that the very *Logos* or *Word* as the Divine Reason, is in itself in the Human form, which alone is the express image of the Father.

This being the case, a person may be called a *son of man* upon the same principle upon which he is called a *son of God*. As begotten by God and led by the Spirit, he is called a *son of God*. As begotten by the *Word* or Divine Reason, and as such led by its laws as laws of rational life and conduct, he is called a *son of man*; and thus, like our Lord Himself, he is both a *son of God* and a *son of man*. When a man is not rational, whether from ignorance, perversity of the rational faculties, or predominance of the animal life, he is not a man; wherefore in *Jeremiah** we read—"Seek in the broad places of *Jerusalem*, if ye can find a *man*." It was because men had ceased to be men, in consequence of their rebelling against

* Chap. v. 1; also chap. x. 8, 14, 21; *Ezekiel* iii. 17; xii. 2; xiii. 2; xxxiv. 2.

those laws which alone could cause them to be men, that they were called not *human* but *brutish*; and that when the prophet Ezekiel was sent to them, he was called a *Son of Man*, in opposition to those who were *brutish*—"They are altogether *brutish* and foolish"—"The pastors have become *brutish*"—"Every man is *brutish* in his knowledge"—On the other hand of Ezekiel it is said—"Son of *Man* I have made thee a watchman"—"Son of *Man* thou dwellest in a rebellious house"—"Son of *Man* prophesy against the prophets"—"Son of *Man* prophesy against the shepherds." Hence also, it is in the character of *Son of Man* that the Lord has authority to execute judgment.

Now as the Divine Logos, Word, Reason, or Truth, can alone enlighten the mind and make men to be men, *i.e.*, to be rational, so it is that, at the Second Advent, He comes to judge men in the character of the *Son of Man*. Hitherto His Divine light, as the Divine Reason or Logos, had been hidden in the clouds. His own Divine Humanity had transcended the regions of human thought. The cloud of the Word, as the Divine Shekinah, had received him into the Light which is above all clouds of human or angelic thought. But the same cloud was at some future period to reveal Him; indicating, that what was unknown at the First Coming would be known at the Second; and that, at the period of the Second Coming, the rational mind of man, would be capable of receiving from the Divine Reason higher truths than had been apprehended by the Church under the previous Dispensation. As in this case, truth would be seen in the light of truth, there would be no need of authority either to enforce the truth or to sustain it; for though the sun and moon of the old Dispensation should be in a state of obscuration, that prophesy would be fulfilled under the final Dispensation which says,*

* *Isaiah xxx. 26.*

“The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.” To deny this increase of light, or advance of the Church in the perception or apprehension of Divine truth, is to deny the Second Coming of the Son of Man; and this denial can take place only under the obscuration of the Church, and thus of the rational faculties, as already explained.

As, then, there is an image which is the Image of the invisible God, as this Image is one as God is one, so all Divine truths are to be found in this Divine Image, that is, in the Person of our Lord Jesus Christ. In this case all Divine truths concerning the Father, Son, and Holy Spirit are perceived to be in harmony with each other—all cohering together as one in Him. Any disharmony among these truths would only give rise to a deformed or distorted Divine Image; and any disharmony in our conceptions of these truths would only give rise to a deformed or distorted reason, at variance with itself, and with that reason which is the image and likeness of the Divine Reason. “*Beatus* autem esse sine virtute nemo potest, nec virtus sine ratione constare, nec ratio unquam inesse nisi in hominis figura; hominis esse specie deos confitendum est.*” And so also in regard to the Christian religion, *Hominis esse specie Deum confitendum est*—For, as it is added, All things in the human figure have relation to use and beauty. Indeed the human body is a complex of all uses, the earthly archetype of all. Hence it is, that man is called a *microcosm*. And as the world is thus in man, so also is the whole universe in God or the Divine Man; for in Him we live, and move, and have our being. And as it is upon this principle that all creation coheres or is held together; so it is upon the same principle that all true theology is coherent.

* *De Natura Deorum*, Lib. i. Velleius,

There is a theology, on the other hand, which, however incoherent in consequence of neglecting this principle, nevertheless meets with general acceptance; and teaches with respect to God—that—“Our* image of Him never is one, but broken into numberless partial aspects, independent each of each”—that—“we know one truth about Him, and another truth,—but we cannot image both of them together: we cannot bring them before us by one act of the mind: we drop the one while we turn to take up the other.” Hence we are taught† that the Father is God by Himself, that He is by Himself the totality of Deity, as if we knew nothing of the Son or Spirit, nay, as if we had never heard of them.‡

Now when the Son of Man is revealed in the glory of the Father, He is revealed as the image of the invisible God, as the ἀνακεφαλαωσις of all Divine truths, thus of all Divine attributes, and of all theology, as summed up in Him. Hence, as the Son of Man, He is also the Son of God—He is “The Alpha and the Omega, the Beginning and the Ending, the First and the Last, which is, and which was, and which is to come—the Almighty.”

From this Divine Revelation the renovated Church will receive her light; and enlightened from this source, she will reject all theological propositions concerning the Father which

* *Grammar of Assent*, p. 121.

† *Atlantis*, July 8, 1858; p. 338. Also Notes on the *Select Treatises of Athanasius*, p. 407, and other places.

‡ The same is said to be true with regard to the Son and Holy Spirit respectively. Each one is not the other, and each one is God by Himself, the totality of Deity by Himself, as if we knew nothing and had never even heard, of the other two. If this be not Tritheism open and undisguised, is there any such thing as Tritheism? The Father is God, and the Son is God; but as we know nothing of the Father except in the Son, so we know nothing of the Father as God, except in the Son of God.

are made as if nothing was known of the Son; for it is in the Son that the Father is revealed, and he who knows nothing of the Son, knows nothing of the Father: in which case, theology is in a state of obscuration: there is no light of truth to enable the mind to see truth in the light of truth, and to distinguish it from error; so that the only safeguard against error is infallible authority, which, as being that of the Church, is in the same state of obscuration as the Church itself, and as such is of no use except to make obscuration itself infallible. Indeed, we have already seen how a belief in infallibility is perfectly consistent with the wildest fanaticism; and only tends to confirm the deluded in the infallibility of their delusions.

At the Second Coming of the Son of Man the obscuration arising from the clouds of the letter disappears: for those clouds are made the medium of light from the Lord.

The earthly Temple was but symbolical, containing the patterns only of heavenly things: the services performed in the Temple were also equally symbolical. The truths symbolized were not at all seen by the Jews, and only partly seen by Christians at the First Coming of the Son of Man; the fuller revelation being reserved for the period of the Second Coming. This at once establishes a distinction between the Scriptures and the traditions of the Church. The Lord does not reveal Himself at His Second Coming through the medium of the traditions of the Church, but through the medium of His own Word. The traditions of the Church are not the Word which is to judge the world: they are themselves to be judged by the Word; and to say that the decrees of Popes or Councils are part of the Word, or even on an equality with the Word,* by which the world is to be judged, is only to shew

* “The first infallible utterances of the **Œ**cumenical Vatican

that the Sun is indeed black as sackcloth of hair, and the Moon has ceased to give her light. When the Sun and Moon are thus darkened, the traditions of the Church are only part of the obscuration. This was certainly the case with the Jewish Church in the last days of the Jewish dispensation ; and to confound this obscuration with the Divine Shechinah, is only to put darkness for light and light for darkness.

A transition has now begun toward a new order of things. Indifferentism has begun to be superseded by enquiry. In cases not a few, infidelity is only another name for unbelief, not in revelation, but in obscuration. The great searchings of heart, the moral and intellectual convulsions and perturbations which prevail, are only transitional states to the new order of things ; and have their origin in the Spiritual world, which itself is the source of all human thought, and pre-eminently of all religious thought. In this respect, the connection between heaven and earth is the connection of the Church above with the Church below. For all things which take place in the Natural world have their causes in the Spiritual world : the crisis below results from the crisis above ; the new era below, from the new era above ; in fine, all moral and intellectual changes, of whatever kind below, result from corresponding changes above. Hence the very angels in heaven are represented as imploring a new order of things. That new order is a reorganization of the Spiritual world, hence also of the Church in that world ; in other words, a Last Judgment leading to the formation of new heavens and a new earth.—“ How long, O Lord ! holy and true, dost thou protract the judgment against those who corrupt thy truth, and persecute thine

Council have now been heard. God has spoken to the world, and the words spoken are as true as the inspired text of the Bible. His voice will soon be heard again.”—*Tallet*, April 30, 1870.

elect?" As long as this state of things prevailed in the Spiritual world, a similar state of things would prevail in the Natural; but when there should be a renovation of the heavens, or of the Church above, there would be a corresponding renovation of the Church below.

An event of this kind, we are told, actually took place at the introduction of Christianity. Our Lord at that time performed a judgment in the world above, when the Prince of this world was judged, when He saw Satan fall from heaven, when He overcame principalities and powers, and led captivity captive; and then followed the formation of the new heavens and the new earth,—the restoration of the union of the Church below with the Church above—“Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

These were the new heavens at that time, from which flowed down all that was good and true in the writings of Origen, Clement, Gregory, Augustin, and all the Fathers of the Church, nay, of all the teachers, although it flowed down into earthen vessels. This is the bond of connection between the Church upon earth and the Church in heaven; so that whatever changes take place in the Spiritual world, they give rise to corresponding changes in the Natural world. It is impossible, therefore, to understand the successive changes in the Church below, without understanding the successive changes and their laws in the Church above. Now it is generally admitted, that the laws of the Spiritual world are not known; and so long as they are not known, the *Apocalypse* which treats of them must remain a sealed book; the spiritual states of the Church and their causes will remain equally un-

known ; the course of Divine Providence will remain a mystery ; and, unconsciously to the Church, the prophecy will be fulfilled—“At such an hour as ye think not the Son of Man cometh ;” in other words, the Lord will reveal Himself in the clouds of Scripture at a time when the Church is altogether unprepared for such a revelation. For, on the one hand, we are told that Christianity was not derived from Scripture, nor depends upon it, the teaching of the Church being anterior to the teaching of Scripture ; and, on the other hand, that the Scriptures begin with a false account of Creation ; that this false account is followed by a fable, then by puerile historical narratives, especially of the supernatural ; then by a medley of ignorant and superstitious laws ; the whole being full of insoluble difficulties, palpable inconsistencies, contradictions, and impossibilities, where the numbers involved have been systematically and deliberately falsified ; while as to the prophets, they are full of Oriental figures and exaggerations, which have their origin only in the human imagination, or they are altogether involved in obscurity. Indeed, even the knowledge of the nature of Divine inspiration has confessedly disappeared, or rather, we should say, has been openly rejected, if we adopt the views upon this subject of Clement and Origen. For with regard to the inspiration of the Scriptures,—

“ Both* Clement of Alexandria and Origen regarded the Divine or spiritual element in Scripture as belonging to the *inner meaning* ; which they often sought by mystical or allegorical interpretation.”

In this case the Bible was considered to be the Word of God, because it is inbreathed or animated by God, containing and recording a revelation of God to man. But if so, this

* *Christian Orthodoxy*, by J. W. Donaldson, D.D., late Fellow of Trinity College, Cambridge, p. 314.

revelation must consist of ideas ; these ideas must be spiritual though clothed with such as are natural. Now theology of this kind has been designated by the opprobrious epithet of *mystical* ; and in its place have been substituted, through an ignorance of the real nature of prophetic language, the most sensuous interpretations. The clouds, the sun, moon, and stars have been regarded as only those of the visible heavens ; the sign of the Son of Man, a cross suspended in the skies ; trumpets of brass, or silver, or gold are supposed to be sounded by angels in the regions of the air ; tombs to be rent asunder ; and nations and kingdoms that lay in dust in the graves, to be seen hovering all at once in the heights of the atmosphere ; to say nothing of the incredible things which are made to threaten the earth from out of the Apocalypse. The result is, that the spirit of prophecy, which is the testimony of Jesus, has become a byword even to the Church herself.

What greater boon, then, could be bestowed upon the Church at this moment, than a knowledge of the real nature of Divine inspiration, and of the true method of interpreting the message of God to man as contained in the Holy Scriptures ? And what is that message but the testimony of the Son of Man concerning Himself as having been slain both in and by His own Church, and as having glorified His Humanity with the glory of the Father ; so that, at the Second Coming, that Humanity is seen to be more exalted than ever yet had been known or acknowledged by the Church. We say, then, that at the Second Coming, the spiritual sense of Scripture will be found to refer to this subject—to the processes of inanition and glorification of the Humanity ; and, in a corresponding sense, to the vastations of the Church, and its resurrection to a more spiritual and exalted life, all which from the time of the Fall to the Second Coming may be summed

up as comprehending—The First Coming of the Lord—The successive decline, vastation, and rejection of the Church by the Lord and of the Lord by the Church—The Lord's temptations, His spiritual combats and victories over the Hells—The final temptation in the passion of the cross—His humiliation before the Father—The process of union of the Divinity with the Humanity—The defection of the Christian Church—The Second Coming—The Last Judgment—And, finally, the creation of New Heavens and a New Earth and the descent of the New Jerusalem, so that all things are made new.

These remarks on *The Present State of Christendom in relation to the Last Judgment* we now propose to bring to a Conclusion.

We have seen that the Catholic Church claims to be spotless, perfect, inerrable, and to possess absolute authority and jurisdiction over the Scriptures; that these claims are continued down into the very period of the Second Advent, when the Sun and Moon are darkened; that the Coming of the Son of Man in the clouds of heaven is the revelation in the letter of Scripture of the spiritual truths relating to His Divine Humanity and to His Church in heaven and upon earth; that this Coming is ignored by the Protestant Church, and overruled by the Catholic; that at this period false principles abound, making false Christs and false prophets; that the very essential nature of good and evil, truth and error, consequently the whole Christian religion, is now at stake in the present controversies agitating the Church; that external authority has been made to supersede enquiry, and to become a substitute for spiritual discernment; that as to faith and morals, the Church is declared to be in need of no reformation, and indeed to be irreformable by God or man; that nevertheless God has made use of the Church to fulfil His

own designs by causing the Church to act upon itself, in virtue of which the Church is the chief agent in undermining its own authority ; that Infallibility is no safeguard against error, but is itself the fertile source of it ; that the loftiest pretensions have been followed by as signal a humiliation ; that the means employed to suppress national Churches have tended only to revive them ; and that all these events are but preparations for that New Era which is now in a state of actual commencement.

If the Ultramontane places the last hope of Christianity in Infallible authority, so when that Authority itself is seen to give way, he has no alternative but that of absolute infidelity, the employment of force, or belief in the close of the Dispensation and in the Coming of the Son of Man. As to absolute infidelity, it is openly acknowledged that this must be the result of the fall of authority ; because, if authority be the foundation of belief, when the foundation gives way, so must the belief.

As to the employment of force, the day of Crusades, it would seem, is not for ever departed.—“What we are calmly beholding,” said one of the orators in the German Parliament, “is the overthrow of Catholicism.” Hence—“It is the vital interest of Catholics,” said another, “to see the Supreme Chief of their Church perfectly independent. Now he can be independent only if he be Sovereign. If cannon should be used against an enemy to protect commercial interests, much more ought it to be employed to protect religions. For us the rights of the Pope are more important than mere mercantile affairs. It is therefore that we desire to go to Rome to establish there the Papal Sovereignty.”*—Such is the last stage of that Christianity which is not derived from

* *The Tablet*, April 15, 1871.

Scripture, nor is dependent upon it; when authority is required to support belief, and cannon to support authority.

But when the time for the dissolution of the Jewish Economy had arrived, however desperately the Jews fought for the sovereignty of their nation, it was evident that when they could not preserve their sovereignty, they were willing to sacrifice their religion. The Jews themselves were the authors of the destruction of their own Temple. Titus was desirous to preserve the Temple, and to afford to them every liberty of worship, but when they found they could not grasp the sovereignty, they were no longer willing to retain the religion. Surely religion can never be forced upon mankind by the mouth of the cannon, though the claims to sovereign dominion may; and if the Christian religion is to be made a means to this end, we at least may know beforehand the object of any Crusade. As to those who aim at authority for the purpose of making it the basis of religion, they are answerable for the infidelity and insubordination which follow, if the authority be taken away.

Moreover—if by any combination of moral and political necessities the Temporal Power was originally given to the Head of the Church, so by a combination of moral and political necessities it may ultimately be taken away. It is true that Dr. Manning says:—"What is the Temporal Power but the condition of peaceful independence and supreme direction over all Christian societies inherent in the office of Vicar of the Christian Church? . . . The Church of God cannot be bound, and its liberty is in its Head. The liberty of conscience and of faith since the Church entered into peace have been secured in his independence;"—a liberty, however, thus described by the Catholic Professors in the University of Munich:—

* *Privilegium Petri*, Essay iii., p. 160.

... "At* the very time when the German people has conquered for itself the place of honour among nations on the battle-field, most of the German bishops have accepted the ignominious task of coercing consciences in the service of unchristian tyranny, forcing numberless pious and noble souls into perplexity and anguish, persecuting the stedfast adherents of their own former faith, and forcing on all of us, so far as in them lies, the chains of an absolutism which seeks to supersede reason and right, tradition and the Gospel. To what will this undertaking lead us? What is to become of the Catholic world and of our Fatherland if it is no longer to be permitted within the Church to combine science and culture, uprightness of heart and candour of thought, with religion?"

Is the Temporal power requisite in order to perpetuate this state of things? or else do we see no reason why it may be taken away?

The yearning of the spirit for light and liberty, the assembling of the Council to meet the menace of impending changes, the gathering darkness, the war of the elements, the proclamation of Infallibility, the thunderbolt illumining and shaking the Basilica, the jubilee of seventy thousand voices, the sudden fall of the Temporal power, followed by addresses of condolence on the alleged Papal imprisonment, are coincidences which some may regard as altogether fortuitous; while events would not have been so regarded, had they combined to exalt instead of to humble Infallibility.

What the Lord has permitted to be given, the Lord also may permit to be taken away. The vial has been poured out upon the atmosphere of human thought, occasioning below what it occasioned above, thunderings, and lightnings, and

* *Address to Dr. Döllinger.*

voices, and a great earthquake ; and teaching mankind, by an influx of Divine Truth, that there is no such thing as a Vicarious Christ, a Vicarious God-Incarnate, a Vicarious Holy Spirit, a Vicarious Judge of the World, an Infallible Gatekeeper of the kingdom of Heaven ; but that all doctrines of Catholic Unity founded upon these assumptions are only the figments of a false theology—the mere idols of gold and silver which must be flung “ to the moles and to the bats, for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth.”

“ ECCE, NOVA FACIO OMNIA.”

APPENDIX.

p. 33. "*He who enquires has not found.*"—The *Grammar of Assent* makes a difference between *investigation* and *enquiry*. The Catholic may *investigate*, but not *enquire*; because belief, on the ground of authority, precedes investigation, and he investigates on the ground of previously believing. Whereas in the case of *enquiry*, a person may neither believe nor disbelieve, but enquire with a view of ascertaining, which he ought to do. In this case, if he believes, his belief comes after enquiry; and is not the result of authority, as in the case of investigation. In the case of *enquiry*, if a person already believes, yet his mind is open to doubt; and he may be led to doubt of the truth of what he had been previously taught, which a Catholic must not do; because so to do, would be regarded as an act of private judgment superseding the judgment of the Church. *Investigation* which admits of doubt, ceases to be investigation and becomes *enquiry*. This distinction is by no means always observed in other Roman Catholic writings.

p. 85. "*False account of Creation.*"—It is very remarkable, that although it has been proposed that in schools for children the first Chapter of Genesis should cease to be read, on the ground of its being at variance with the discoveries of modern science, no clergyman or layman has undertaken to vindicate the Divine inspiration of that Chapter on the ground of its spiritual sense; if we except a Reviewer in the *Church Times* (Feb. 10th, 1871)—who says—

"It is a complete begging of the question to assume that *Gen. i.* is a cosmogony. *A priori* the manner in which the world was created is not a matter of theological interest. It might be necessary, in view of the Gentile mythologies, to state in detail that God was the Maker of the earth, the sea, the air, the heavenly bodies, and of every thing that hath breath; but it does not follow that *Gen. i.* enumerates the acts of Creation in the order in which they occurred, if indeed they occurred in succession at all. It is, on the contrary, far more likely that the form of the narrative has been determined by *mystical* considerations."

By *mystical* the writer means *spiritual*.

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